ÉDITION DE LUXE

GREAT RACES OF MANKIND

AN ACCOUNT OF THE ETHNIC ORIGIN, PRIMITIVE ESTATE, EARLY MIGRATIONS, SOCIAL EVOLUTION, AND PRESENT CONDITIONS AND PROMISE OF THE PRINCIPAL FAMILIES OF MEN

TOGETHER WITH A PRELIMINARY INQUIRY ON THE TIME, PLACE AND MANNER OF TH' BEGINNING

COMPLETE IN EIGHT VOLUMES

BY JOHN CLARK RIDPATH, LL. D.,

AUTHOR OF A "CYCLOPÆDIA OF UNIVERSAL HISTORY," ETC.

VOLUME VII

PROFUSELY ILLUSTRATED WITH COLORED PLATES, RACE MAPS AND CHARTS, TYPE PICTURES, SKETCHES AND DIAGRAMS

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PREFACE TO VOLUME VII.

THE Asiatic Mongoloids constitute the largest race division of mankind. The peoples of this stock are massed in Central and Eastern Asia. They present two general aspects: first, that of sedentary peoples established in dense communities in agricultural quarters of the globe; and secondly, that of nomadic and wandering races inhabiting vast regions of sparsely populated country and subsisting by flock and herd, by the chase, and by war. The first division constitutes the conservative, and the second the agitated and aggressive, form of Mongoloid life. In the present volume it is the purpose to consider the bulk of these peoples in their respective countries, and as revealed in their manners and institutions.

By far the greatest single division of the Asiatic Mongoloids is the CHINESE. So vast in extent is the race so denominated that it constitutes a very considerable fraction of the entire human race. It is believed that the aggregate of the Chinese has, until recent times, been overestimated. But it can hardly be doubted that they number as many as four hundred million. We thus have in a single homogeneous race more than one fourth of the entire human family.

There is a sense in which China and the Chinese may be regarded as the geographical and ethnical center of the world. In all other countries there are evidences of agitation, removal, and progress. But in China these signs of a developing race-life are wanting. The race constitutes a tremendous inert mass, fixed in institutions and manners, immovable, satisfied, devoted to the perpetuation of the past. All around this great region the races fluctuate, remove, develop into new forms of national life, invent new customs, and turn their energies to new adventure. This leaves the impression on the mind, as it looks down from a high point of observation, of a certain centrality in the position and character of the Chinese. The vastness of the race numerically adds to the concept of a central and original character.

In the first book of this volume we shall consider the environment and resources of the Chinese race. The subsequent chapters will be devoted to the domestic life and institutions, the language and literature, the industries, the constitution and laws, the religions, and the manners and customs of this great and unique people. In the progress of the inquiry we shall be impressed with the anomalous character of the race. In particular, we shall be surprised to observe the contradictory or reversed aspect of all the essential features of Chinese civilization. In hardly a single respect shall we find them conforming to those types of life and manners with which we are familiar in the West.

In the next place the JAPANESE will claim our attention. Here again we have general aspect of compactness and uniformity of race development. But the other peculiar features of Chinese life are wanting. In the first place, the Japanese may not be compared in numbers with the vast aggregate of the Chinese peoples. The former do not num-

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ber more than an eighth or a ninth of the former. But in other particulars the ethnic strength of the two peoples is more conformable. The geographical situation is in strong contrast. The Japanese are insular; the Chinese, continental. The Japanese are progressive; the Chinese, conservative. The Japanese move forward into new forms of national life and custom; the Chinese adhere persistently to the old. The Japanese seek by travel, intercommunication, and education to acquaint themselves with the prevailing forms of society in the West, and to adopt therefrom as much as seems available to the new institutions of the race. The Chinese seek for nothing, and adopt nothing which may be avoided, out of foreign countries. The Japanese seek in the changing forms of society, in the arts and industries, in government and administration, and indeed in all of the departments of national life, to take advanced ground and to assimilate their own institutions to the best forms existing in Europe and America. The Chinese avoid whatever has not been produced by themselves and reduced to fixed form by the usage of centuries in their own country.

The Asiatic Mongoloids are believed to be best represented in their original race character by the peoples whom we may define as MONGOLS PROPER. To the consideration of these we have allotted the third book of the current volume. They include a group of peoples in Central Asia, partly sedentary and partly nomadic in character—peoples who have extended themselves westward throughout a large part of Asia touching the eastern oceans of Europe. The original Mongols are represented by such peoples as the Manchus and Coreans, the Cossacks and Buriats, the Tartars, and in particular by the Uigur Turcomans and their descendent races, the Seljukians and the Ottomans. These peoples will furnish, in their institutions and customs, the subject-matter of Book XXIV, and will supply, by the peculiarities of their development, many points of interest to the reader. The institutions of Lamaism will be considered in connection with these races; also the literature and arts, the government and society, of the Turks. The latter race presents the Mongols proper at their best estate.

In the following book—the fourth of the present volume—we shall consider the scattered RACES OF NORTHERN ASIA. These lie against the Mongols proper on the south, extend territorially eastward and westward through the greater part of the continent, and reach northward to the frozen polar seas. The races in question are for the most part of Tungusic descent, and are closely allied in their ultimate origin with the Mongoloid divisions of mankind. The principal of the peoples whom we have defined as Northern Asiatics are the Yakuts, the Kamchatkans, the Koriaks, the Chukchees, the Samoyeds, the Ostiaks, the Esths, the Magyars, and in general the Ural-Altaic races.

In the last book of this volume we shall treat briefly the third general division of the Brown races; that is, the POLYNESIAN MONGOLOIDS. Of these there are two major divisions, namely, the Tarapons and the Sawaioris. In our progress through Polynesia, particularly in Hawaii, Samoa, the Fijian islands, and New Zealand, we shall find in the native races many materials of the greatest interest to the inquirer, and shall discover the probable sources from which the original peoples of the New World were derived.

J. C. R.

GREENCASTLE, 1894.

ÉDITION DE LUXE

GREAT RACES

OF

MANKIND

VOLUME VII

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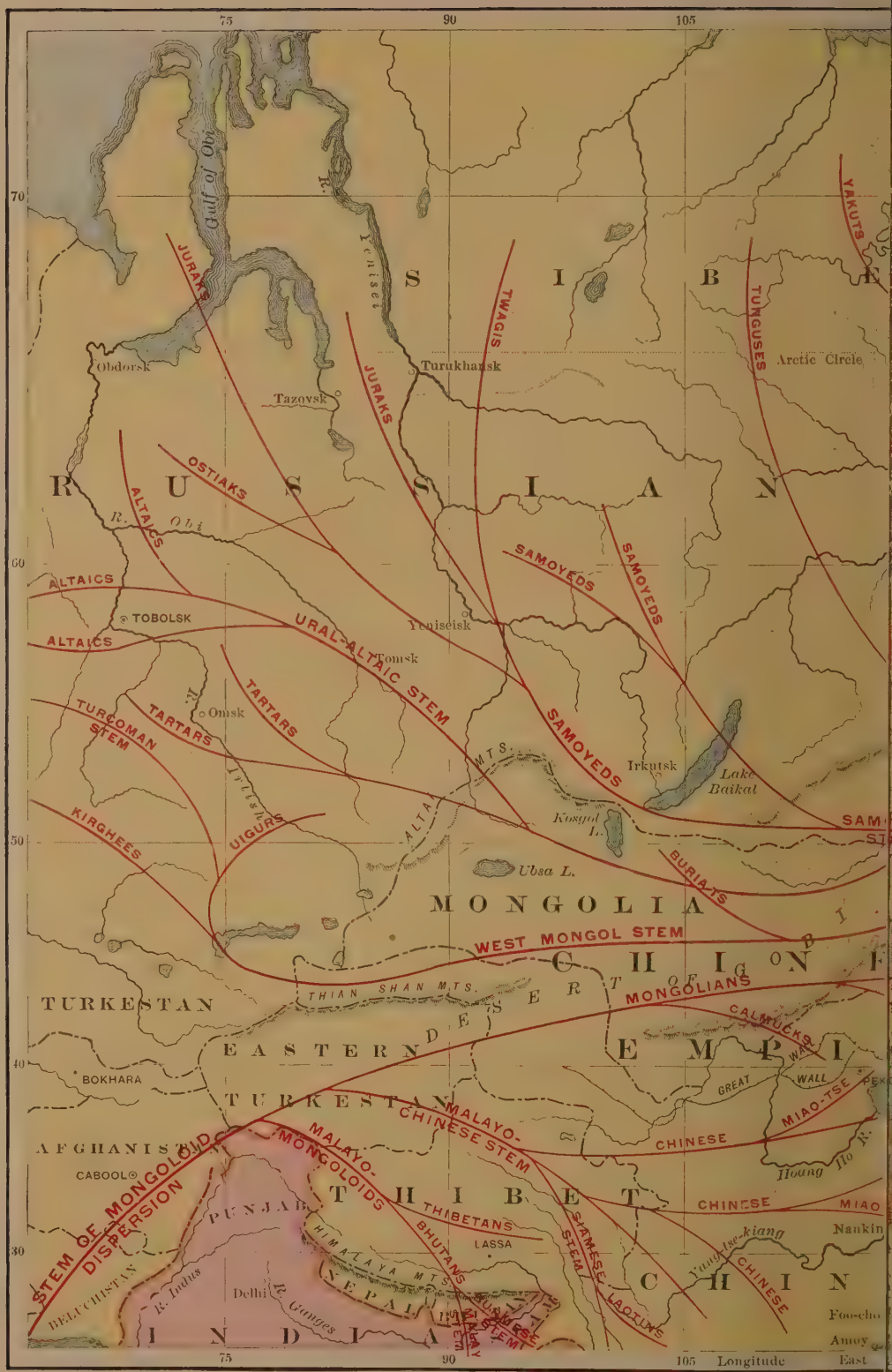

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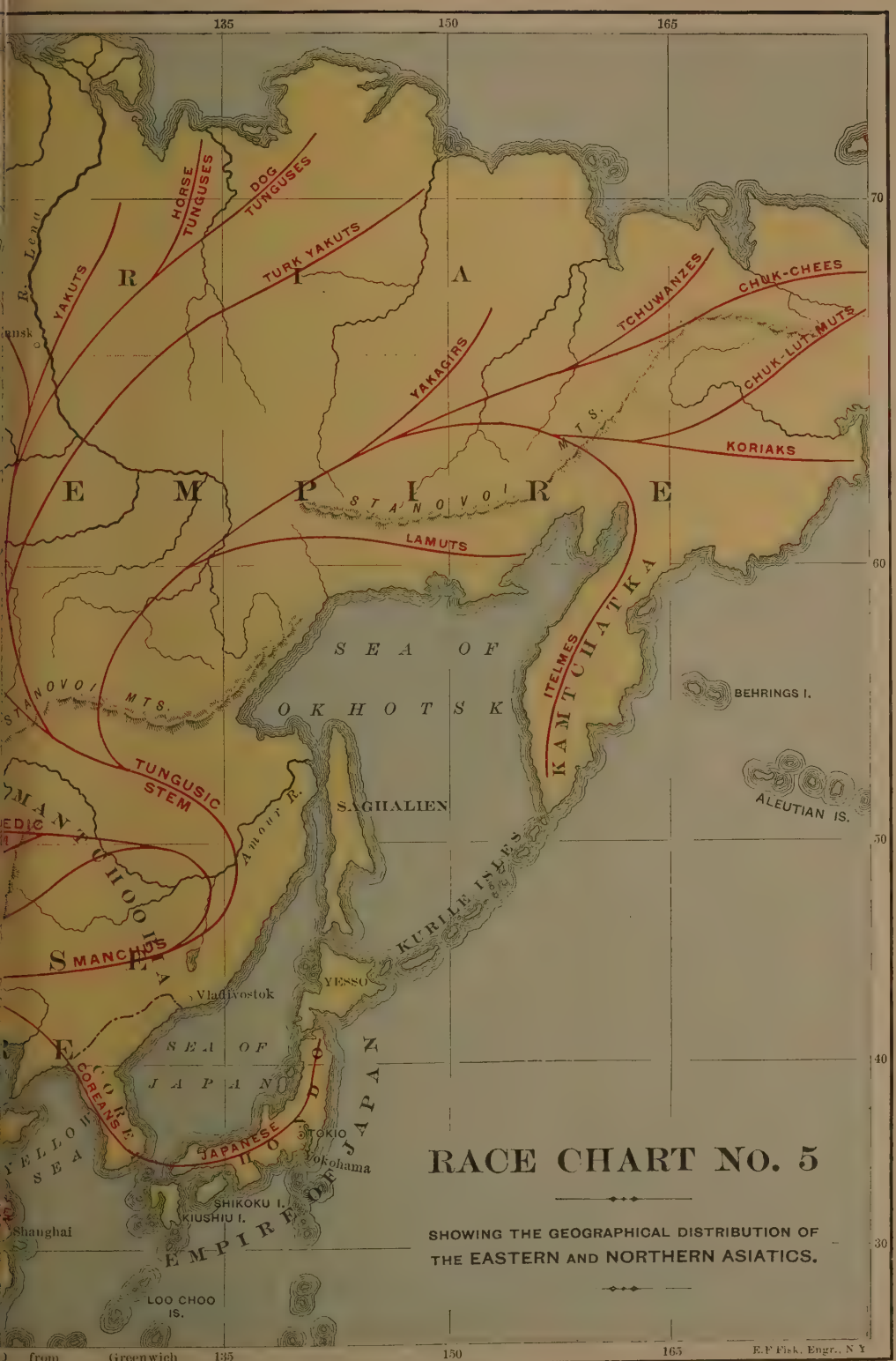


RACE CHART NO. 5

SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE EASTERN AND NORTHERN ASIATICS.

Part Sixth.—Continued.

II.—Asiatic Mongoloids.

BOOK XXII.—THE CHINESE.

CHAPTER CXLI.—ENVIRONMENT AND RESOURCES.

CHINA as a country has been known from the remotest antiquity. Probably our point of observation ought here to be transferred from the oldest of the Western nations to the banks of the Yang-tse-Kiang—from Rome, Athens, Memphis, Babylon, to Peking. As yet the priority of development among the ancient civilizations of mankind has not been clearly determined. The competitors for this distinction, however, are few. Egypt and Chaldæa may represent the West; India and China, the East, in the contention. Perhaps it were safe to drop Chaldæa and India from the lists, and to allow that the two contestants for the palm of the oldest civilization of mankind have their banners planted on the banks of the Nile and the Yang-tse. Between these two history, archæology, tradition, right reason and conjecture still halt and hesitate. If any other people on the globe can compete with the Hamites of Old Egypt for the first place in the development and promotion of the civilized life, it is the Chinese.

China competes with Egypt for priority.

From one point of view, however, the contest is clearly decided in favor of the East. Egypt was; China is. We may, as we have seen, rightly regard the modern Copts as the descendants and proper representatives of the ancient Egyptian race; but they are out of power and greatness. They are no longer famous

Broken character of Egyptian civilization.

CHINESE LANDSCAPE.—Lake Barkol and Mountains of Tien-Chaio.—Drawn by Taylor.

or potential among the peoples of the world. Between them and their illustrious ancestry lie the wrecks of ethnic and historical ruins—the breakdown and transformation and renewal of races. Foreign ascendencies have intervened. The Pharaoh of the time of the Hyksos, or the priest of Heliopolis or Memphis, could hardly trace the lines of his own descent through the vicissitudes, breakings, revolutions and race-changes that have intervened in Nile valley between the age of the Pyramids and the age of the Khedive.

Continuity of the Chinese race.

On the other hand, China has the glory of continuity. She has continued to be for unnumbered centuries. This is said not only of the continuous life of the nation, the empire, but of the ethnic life of the race. There are grounds for believing that the Chinese character has remained, with very slight alterations, for fully three thousand years. It is possible that careful research may add another thousand to the long reach of time since the establishment of this peculiar type of man-life in Eastern Asia. In a word, the most nearly changeless phenomenon in the whole history of the human race, so far as our knowledge extends, is the Chinese people.

Classical names of the country —Cathay.

The name of China is not unknown to our most ancient annals. Sometimes it appears as Sin, or Sinæ; and sometimes as Chin, or China. It was by one or other of these designations that the country was vaguely known or rumored among the classical nations of antiquity. References to a land and nation so called are found in the literatures of the Hindus, the Greeks, the Romans. Later, in the Middle Ages, China and Eastern Tartary come to view under the name — the famous name — of Cathay. It is not known how the latter appellative came to succeed the name Sera, or Serice, employed by Ptolemy and the subsequent map-makers, down to the time of the Crusades. Suffice it that China, with vague definition as the great power of Eastern Asia, received the name of Cathay, and by that name became the marvel of the wondering peoples of Western Europe. Thus it was called at the time when, subsequent to the Crusades and the conquests of Ghengis Khan, overland communication was first opened between the new nations of the far West and the remote East.

Carpini's sketch of the people.

Already at the middle of the thirteenth century we have the Italian Carpini and the Flemish William of Rubruk telling us somewhat of the Chinese and their country. Both of these mediæval authors were Franciscan travelers and missionaries, who presumably recorded their own observations. Carpini says that the Chinese, whom he calls Kitai, though heathen in character, had a written alphabet or syllabary of their own. He declares that they were a kind-spirited and refined people. He calls attention to the fact that in physical appearance they were like the Mongols, but that the Chinese face was narrower than the other. He notices the absence of beard; speaks of the peculiar language; comments upon the skill of the Chinese in handicraft and art, saying that in these particulars there were no more cunning workmen in the world. The writer also notes the abundant fertility of China; its productiveness in corn and wine; its richness in the precious metals; its vast yield of fine silk, and indeed of every kind of valuable product thus far demanded by the wants of men.

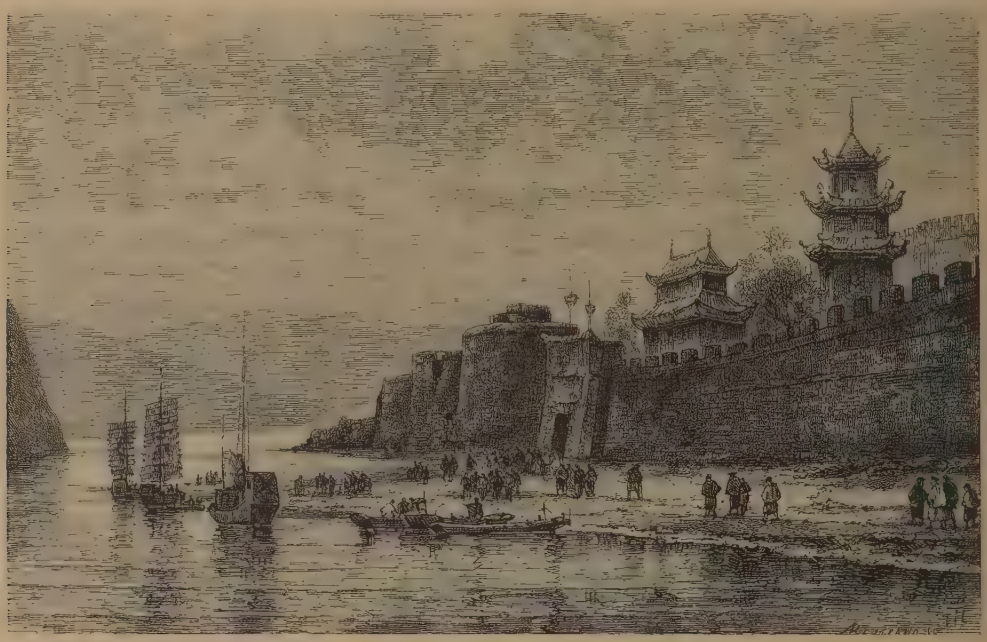
Friar William of Rubruk gives an equally interesting account of what he

calls the Land of Seres—still using the Ptolemaïc name. He declares that the best of all silks come from this country. "The sea," says he, "lies between it and India. The Cathayans," he continues, "are a little folk, having a nasal speech. Their eyes are very narrow; but they are the best of artists, and their doctors know the merits of all herbs, and have an admirable skill in determining disease by feeling the pulse." The old monk calls attention also to the remarkable circumstance of paper money as the currency of the people of Cathay. He describes their bills of circulation given under the seal of the emperor. He also notices the manner of Chinese writing, which then, as now, was done with a pencil, after the manner of a painter drawing figures. "A single character of theirs," says he, "comprehends several letters, so as to form a whole word." The accuracy of these descriptions, written as they were when John Lackland was still king of England and Saint Louis was a crusader, may well surprise the modern reader.

William of Rubruk's narrative.

We are not here, however, to enter into an account of the myth and tradition of the Chinese people. The world knows how communication was opened with Cathay by the Polos, at the close of the thirteenth century; how from that time forth travelers and adventurers came and went, and how the Church busied herself to plant her missionaries in the country of the Great Khan.—Such was the state of affairs when the Man of Genoa went forth, when the New World was found, when Da Gama and Magellan circumnavigated the globe.

The Polos and the Church in China.



NAN-SHAN MOUNTAINS.—Source of the Yellow River.

Let us note, then, with some particularity the geographical position of the great country under consideration. China is nearly quadrangular. On the east the boundary line is wholly oceanic.

The several waters which mark the limit in this direction are, beginning at the north, the gulfs of Leao-Tong and Pe-Chee-Lee, the Yellow sea, the Eastern sea, and the strait of Formosa. On the south the boundary is, for about half the extent, the China sea and the gulf of Tonquin. The remainder of the southern line rests against Tonquin and Burmah. On the west the boundary is Burmah and Thibet. On the north, Mongolia and Manchooria.

Position and boundaries of the country.

China is the eastern slope by which Asia descends from the high mountain-lands of the Himalayas, the Kuen-Lun and the Nan-Shan, to the Pacific. The whole country looks eastward, ocean-ward. The rivers, without exception, gather their waters high up in the western highlands of Thibet, and flow, as they may, eastward to the sea.

Sources of the Chinese rivers.

Two of these streams are of the first order in volume and extent. They are famous by name wherever geography has been taught. On the whole, their course is parallel. The northernmost is the Hoang-Ho, or Yellow river, which takes its rise far to the west in the Nan-Shan mountains, sometimes called the Sea of Stars. In the first part of its course it bears the name of the Golden river. The two principal tributaries unite, and the combined stream runs in a northeasternly direction until it passes the Great Wall in the province of Kan-Soo. North of this it makes a detour and returns, reëntering China through the Great Wall and forming the boundary of the provinces of Shen-See and Shan-See. After this the course is eastward until it reaches the great plain, where, from the nature of the low-lying region, the river has been able not only to overflow its banks, but to make for itself new channels—phenomena so fatal to the vast populations along the banks that the people have named it, in sad metaphor, the Sorrow of Han.

The Hoang-Ho, or Sorrow of Han.

For much more than two thousand years the Yellow river has been thus afflicting as well as benefiting the country through which it flows. Within the historical period as many as nine different channels to the sea have been formed, each change involving great destruction, not only of people and property, but of the very country itself on which they both were planted. Nevertheless, the river is a part of the wealth of Northern China. Though not navigable for ships of the greatest burden, it nevertheless constitutes a thoroughfare for the commerce of one of the most thickly peopled and highly productive regions of the earth.

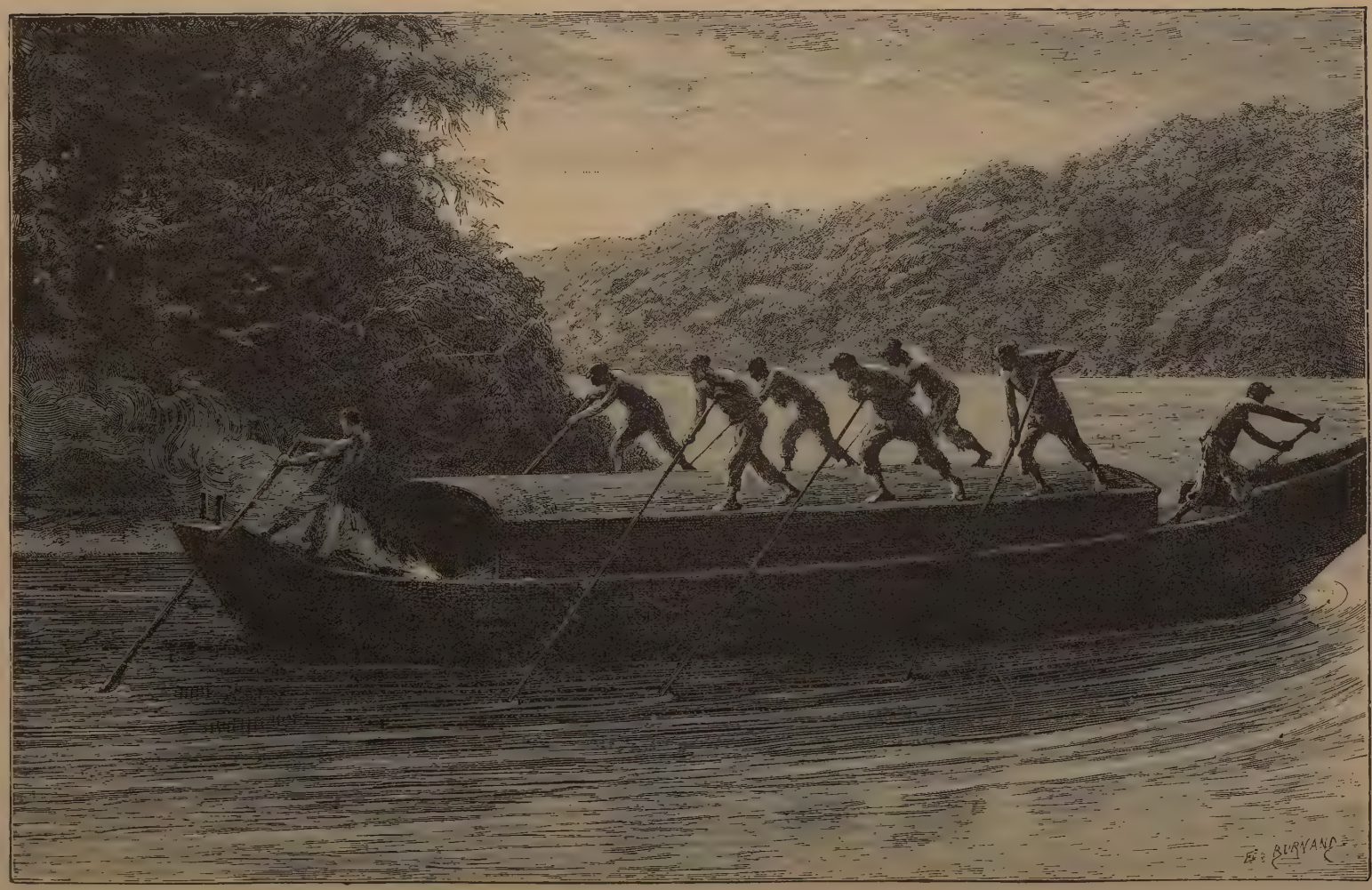
The river a blessing as well as a bane.

More important still is the river Yang-tse. This takes its rise in the highlands and mountains of Thibet. In the first part it bears the name of Kin-Sha, or Golden Sands. Afterwards, in its course eastward, it becomes the Great river, and finally takes the name of Yang-tse. Like the Yellow river, there are two principal tributaries which flow apart through about two hundred miles of their course. They then unite. Other streams flow in, and the volume becomes great.

Rise and course of the Golden Sands.

Below the confluence of the Han the stream takes its navigable character. After reaching Nanking the tide begins to be felt, and the Yang-tse widens into an estuary, navigable for the largest ships. Through the lower valley are set here and there on the banks many of the great Chinese cities. This part

Character of the Yang-tse valley.



JUNK NAVIGATION IN YELLOW RIVER.—Drawn by Eugene Burnand, after a sketch by P. Neis.

of the country is estimated to contain an area of about five hundred and fifty thousand square miles. The true basin reaches inland about twelve hundred miles! In this part of the country are concentrated much of the wealth and population of the empire, and here are seen the pride and glory of the race.

FIRE SCENE ON THE GRAND CANAL.—Drawn by Janet Lange, after a sketch by M. Treves.

The Chinese have not been content with the water courses afforded by nature. Besides the two great rivers here described must be mentioned the remarkable artificial channel known to Europe as the Grand Canal. This begins in the province of Che-Kiang, a little above the thirtieth parallel of latitude, at the junction of the Tien-Tsin with the sea, and extends in a northernly and northwesternly direction to the river Pei-Ho, in the province of Pe-Chee-Lee, about the thirty-ninth parallel. In its course it conforms in a general way with the coast, though in the province of Shan-Toong it bends far to the west. The canal crosses both the Yang-tse and Yellow rivers, and seems to take no account of the smaller waters which it encounters on its way. Doubtless it is much the most important artificial waterway in the world. It traverses a country the most productive and populous. The work has been done and maintained at an expenditure of human toil that may well remind the historical student of Babylon, of the pyramids, of the roads and aqueducts of Rome.

Importance of the Grand Canal.

All of Eastern China, with the exception of the Bohea hills, separating the

provinces of Fo-Kien and Kiang-See is a vast, low-lying, fertile region, unsurpassed by any other part of the globe in its productiveness and the degree of its cultivation. The central and western parts of China become more and more mountainous as the traveler follows the course of the sun. Several conspicuous ranges rise and join themselves with the tremendous elevations of Central Asia. Out of Eastern Thibet spread the several branches of the Kuen-Lun. In like manner the ranges of Pe-Ling, Thsin-Sing, Yun-Ling, Nan-Ling and several others reach forth northeastward, eastward, and southeastward, as if to furnish a strong support for the country. It is not needed, however, that we dwell extensively upon these purely geographical aspects of China, since they are, at least in recent times, well known to the reader.

Great fertility of the country.

We may pause, however, to add a word relative to the Chinese lakes. These, though not so great in extent as those of North America, are nevertheless numerous and important. The greatest of all is the lake Tong-Ting-Hoo, in the province of Hoo-Nan. Its circumference is nearly three hundred miles. It consists rather of a cluster than of a single water. No fewer than nine rivers discharge their waters into it. The surface rises and falls so that in a dry season the different parts appear as separate lakes, but in the wet, are continuous. The lake, as a whole, hangs as a kind of pouch to a bend in the Yang-tse, of which indeed it is a sort of aneurism.

Plentiful distribution of lakes.

In the province of Yun-Nan are three or four considerable lakes, of which the most important is lake Urh-hai. In Kiang-See is lake Po-Yang, which also hangs suspended to the right shore of the Yang-tse. On the north side of that river, in the province of Hoo-Pe, are four or five lakes of considerable extent. The same may be said of the province of Pe-Chee-Lee. The country immediately south of Peking has two or three important lakes, particularly lake Pehhu, which receives and discharges one of the southern tributaries of the Pei-Ho. Still greater than these is lake Hong-Tsin-Hoo, on the Hwai river, in the province of Kan-Soo. This, next to lake Tong-Ting-Hoo, is the most extensive body of fresh water in China Proper. We should also note lake Tsau-Hoo, lying southeast of Nanking, between the provinces of Kan-Soo and Che-Kiang.

Lake waters of Yang-tse and Hwai basins.

On the whole, the distribution in China of fresh water by river, stream, brook, canal, and lake, is as plentiful and universal as in any other country of like extent on the face of the globe. The river channels are long and winding. The tributaries are many; their branches, multifarious. The country sloping eastward to the Pacific receives the ocean breezes, and what with the snows of the Himalayas and western highlands, and what with plentiful rains, China is a well-watered and ever-replenished country.

Abundance of the fresh waters of China.

The region before us, if we look to the whole Chinese empire, extends from the parallel of 18° 30′ to 53° 25′ N. From west to east the reach is from the 80th meridian to the 130th from Greenwich. The nineteen provinces into which the empire is divided cover an area of almost a million four hundred thousand square miles, and within this area dwell approximately four hundred millions of people.

Extent of the Chinese empire.

We are here, however, concerned more particularly with China Proper.

The extent of this is nearly fifteen hundred miles in length and about thirteen hundred and fifty miles in breadth. It is held in, as we have said, on two sides by the ocean for a distance of two thousand five hundred miles, while the land boundary—south, west, and north—is nearly twice as extensive. The surface of this great region is, in the western parts, hilly, and in some places mountainous. But these broken portions descend to the plain, and the country terminates in its northeastern part in the greatest delta, or alluvial plain, in the world.

Dimensions and character of China Proper.

This delta extends from the vicinity of Peking in a southernly direction for about seven hundred miles. The breadth in some places is as much as five hundred miles, and rarely does the valley, if so we may call it, contract to the measure of a hundred and fifty miles. Perhaps there is no other district of the earth capable of sustaining so tremendous a mass of population.

Area of the Great Delta.

Concerning the climate of so vast a region it is almost impossible to generalize. Nearly all conditions of heat and cold, dryness and moisture, are present in different parts of the country. In the northeastern portion, about Peking, there is a dry season extending from November to April, during which rain is almost unknown. At this time artificial irrigation is much employed to supply the deficiency of nature. The summer season, covering the rest of the year, is long and hot. The thermometer reaches more than 100° F. In the winter, on the other hand, the temperature sinks to six or even ten degrees below zero.

General climatic conditions.

On the southeastern coast the conditions are very different from these. The thermometric range is much narrowed at both extremes. Rain is common at all seasons of the year. The climate at Shang-Hai has been compared with that of our own coast on the corresponding parallel. In some places the rains are excessive. At Canton, though the latitude is the same as that of Cuba, snow is not uncommon. Indeed the general climatic peculiarity of China, like that of the United States, is the great range of temperature — amounting to more than a hundred degrees—and the great variability of the atmosphere in the matter of precipitation, extending from aridity, like that of our Western plains, to almost continuous rainfall throughout the year.

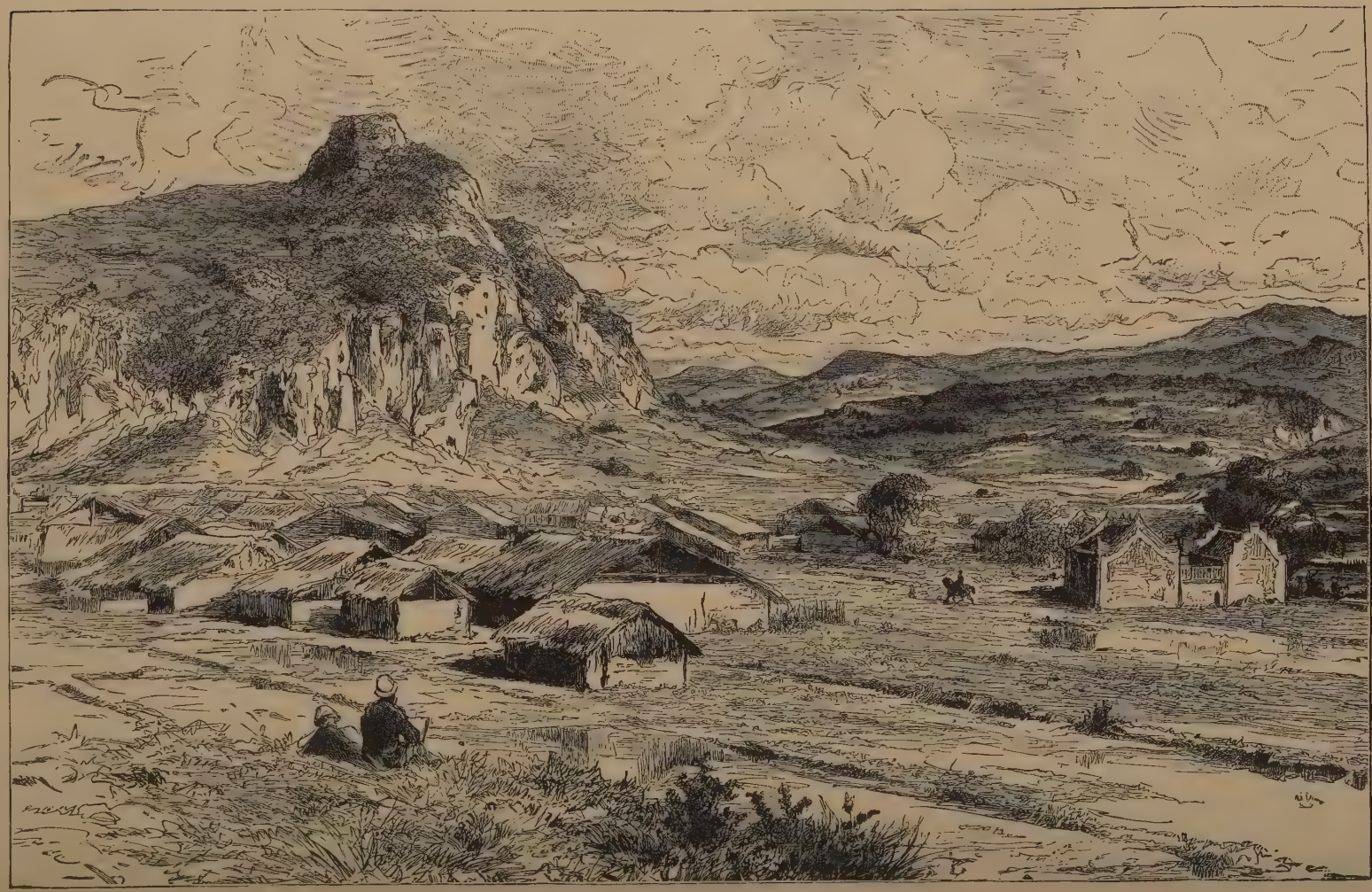
Comparisons with the United States.

It has thus happened that the Chinese race has been developed through countless centuries by conditions of alternate rigor and relaxation. If we were to judge the antecedent conditions by the result, we might incline to the belief that the long-lived races have not existed except under climatic environments marked by great fluctuation and variability. It would appear that not only individuality, ethnic personality, including force and persistency, but ethnic longevity and persistency, as well, have for their antecedents a condition in nature in which the human faculties and frame are nurtured by the alternate stress of heat and cold, and the relaxations and contractions resulting from humidity and dryness.

Relations of climate to ethnic longevity.

There is perhaps among the Western nations a prevalent error of opinion respecting the Chinese in the particulars just referred to. The general concept of this race is that of a semitropical, easy-going, unenduring sort of people.

Western errors respecting the Chinese environment.



VIEW IN DONG-DANG.—Drawn by Eugene Burnand, from a photograph.

The rigor of the conditions to which the Chinese are annually exposed have not been well apprehended. The strenuous development of body and mind which must result from an annual immersion into a temperature greatly below the freezing point, with the accompaniments of frost, snow, and biting zero weather, has not been imagined by the Western peoples in their estimate of the Orientals. The Celestials have been conceived rather as the product of indolent and soft conditions of the natural world wholly different from those actually existing in China. Hereafter we shall have occasion to remark still further upon the evolution of the Chinese character as resultant from geographical and climatic environments.

Uniformity of physical conditions.

One of the striking peculiarities of the physical conditions which constitute China what it is, is the comparative uniformity of these conditions throughout the greater part of the country. Such is the peculiar situation of this immense region that there is no extreme change in the phenomena of the natural world, even in the remote parts of the kingdom. This is to say that the temperature is not greatly more severe on the borders of Pe-Chee-Lee, or even in the westernmost parts of Kan-Soo, than on the Che-Kiang or in Yun-Nan—not particularly different in the mountainous region whence the Yang-tse draws his waters and in the country where he gives his floods to the sea. This circumstance, if we mistake not, has been of the greatest importance in giving unity and invariability to the character of the Chinese race. We should look in vain within the limits of the kingdom for such diversity of climatic conditions as we find in distant sections of the United States, as, for instance, in Minnesota and Florida, in Maine and Texas, in New England and California.

Productiveness prerequisite to the existence of the race.

The fertility of China is proverbial throughout the earth. In the nature of the case the country must yield abundantly or the people perish. Such immense populations could not exist without a tremendous annual increment of product from the earth. In this respect nature provided, when the original condition of things was established, for the support of those overwhelming multitudes that live and flourish within the confines of this country. Nor does it appear that the wealth of primitive nature has been exhausted or seriously diminished by the draught which the millions have made upon it through untold ages of time.

Sugar and the sugar cane.

Generally, it is difficult to summarize the products of so vast a region as China. In the first place we may notice that all parts of the country are productive. In some districts the rainfall is scant, but never insufficient for vegetation. The variety of the things grown is almost limitless. Among these we may note, in the first place, sugar. All the southern half of the kingdom yields this invaluable staple in greater or less abundance. The center of the production, however, is in the maritime province of Quang-Tong. This may be called the Louisiana of China. But sugar cane, along with sorghum, grows well as far north as the general line of the Yang-tse, and the sorghum to the northern boundaries of the country.

Rice is still more universally produced. There are very few parts of China in which this cheap and abundant food is not plentifully grown. The same may be said of tobacco, which is a universal crop. Wheat and barley and

IRRIGATING A RICE FIELD.—Drawn by A. Slom, after a photograph.

corn are likewise everywhere abundantly produced. To these may be added oats and millet. Indeed, all of the products peculiar to the temperate zone grow in China under easy cultivation, and yield full crops. It has been found, moreover, that those recently imported from other countries, such as opium from India, grow almost as well as in their native districts.

Rice and the other cereals.

One of the most important of all the products of China is silk. This is produced from the mulberry, the oak, and the ailantus, or heaven-tree, which is native to the country. In all the southern and central parts, as far north as Ho-Nan and Shen-See, the silk industry flourishes, occupying the attention and absorbing the labor of multitudes of people. To this must be added cotton, the chief area of which is the valley of the Yang-tse. It is to silk and cotton that the Chinese look, rather than to wool and flax, for the materials of their clothing.

Silk and silk production—cotton.

Next in order we may mention the citrus fruits—the orange, the lemon, the lime, etc., together with the pineapple and the mango. To these must be added the cocoanut, the persimmon, and many other varieties of native fruits. Apples, peaches, pears, plums, and apricots are produced, but not of the finest qualities. In the northern parts of the kingdom the grape flourishes, in variety and quality equal to that of Europe or America. After this we may mention ginger and arrowroot and ginseng, the last named of which is regarded by the Chinese, both common people and scholars, as the greatest of medicinal herbs. Looking into the garden, we find peas and beans and lentils, and indeed nearly all of the garden products cultivated and prized by the peoples of the temperate zone.

Citrus fruits, herbs, and garden products.

Only in one particular does China appear to have deteriorated in her native wealth, and that is in her forests, her timber. In the nature of the case, these have given way to the exigency of cultivation. Still, the country has by no means been denuded. Forests of considerable extent are still found in the west, and timber trees are not scarce

Forests and timber distribution.

A RICE FARMER.—Drawn by A. Slom, after a photograph.

in the center or even in the coast provinces. Among such trees may be mentioned the oak, the walnut, the cedar, the cyprus, camphor, and varnish trees, rosewood and ebony, and particularly the willow, which may be called the national tree of China. We should also mention the chestnut and the palm, from the latter of which are gathered those broad and well-braced leaves which the Chinese send as the cheapest of fans to all the civilized peoples.

Finally, of lesser sort the bamboo may be noted. This shares with the willow the æsthetic regard of the people. The uses of the bamboo are multifarious. It is seen growing in little clusters, casting a refreshing shade about nearly all the houses and villages of the kingdom. It is not only ornamental, but useful in the highest degree. When it first springs from the soil it is cut and eaten like asparagus. The roots of the fullgrown tree are digged and prepared for wood engravings, as the Western nations use the boxelder. The bamboo stems are used for poles, for the joists of houses, for sail ribs in boats, for spear shafts, for walking sticks, for water tubes, and the like, while the shavings of the plant are employed, as our excelsior, in the manufacture of mattresses.

The bamboo and its values.

DRUG MARKET OF MEDICINAL HERBS.—Engraved by Hildebrand, from a photograph.

The animals of China have to an extent shared the fate of the forest. In the eastern provinces wild animals of

the larger sort are no longer seen. In such situations they are known only by tradition. In the western and mountainous parts, however, the greater kinds of beasts, such as the elephant, the rhinoceros, the tiger, the wild boar, the bear, the tapir, the leopard, and the panther, are still found, though not in great abundance. In some districts the musk deer, the gazelle, and the antelope may still be seen.

Wild animals of China.

Of the smaller kind of animals are badgers, sables, martens, porcupines, hedgehogs, ant-eaters, squirrels, weasles, and the like, seen in many districts. Of domestic animals, the Chinese have little estimation. That most prized is the hog, the flesh of which is eaten. Cattle are used for draught, for their skin, and sometimes for tallow. But beef is rarely eaten. Horses are little esteemed. Sheep of the pestle-tailed breed are produced in nearly all the provinces, but even these are not held at great valuation. About the capital the camel is employed, both for burden and for war. In the latter use the beast is made to bear a small swivel on its back—ridiculous implement in the face of the tremendous enginery of modern warfare!

Domestic animals and their uses.

The birds of China are of equal extent and variety. These include the albatross and the pelican; the crane and the stork; the cormorant and the parrot; the thrush and the magpie; the peacock and the swan; geese, ducks, *et id omne genus*. Of reptiles, the most formidable is the lizard. In some parts of the country serpents are numerous, as also turtles and tortoises. In the Chinese rivers the common fishes of temperate countries are abundant, and besides these many kinds peculiar to the Orient.

Land and water birds and reptiles.

PEASANTS CARRYING VEGETABLES.—Drawn by A. Slom, after a photograph.

Respecting all these birds and animals of the earth, we may remark once for all the Chinese peculiarity of preferring as edible those which are repugnant to Western tastes, and disdaining those

which are most eaten by the Aryan peoples. It is not needed, however, that we should in this connection elaborate further upon the peculiarities of the native disposition, or extend the list of those products which have enabled the Chinese by right cultivation and economy to multiply beyond the limits of any other people on the earth.

Edibles and non-edibles of the Chinese.

as well as external and reäctionary causes operative in a given development. It is clear to every one who has thoughtfully considered the subject that some races easily maintain unity of character, even after centuries of time and vast multiplication of numbers. Other races, on the contrary, rapidly differentiate. In a short time from the beginning of their career they part into

CHINESE SWINE.—Drawn by Lanheit, after a native painting.

It must not be inferred that the peculiar solidarity of the Chinese race can be deduced from the one circumstance of physical uniformity in the country where it has been developed. Ethnic character is a complex product resulting from many rather than from one or a few antecedent forces. Among these forces there is a truly ethnic cause

Ethnic character a complex product.

tribes, each of which pursues its own widely diverging lines of evolution. After another brief period, if we examine the results, we find a striking diversity among the descendant peoples. In the other case the issues of race development are comparatively uniform. The given stock multiplies, but does not divide and branch.

We speak here of a process which

results from forces inherent in the race itself, and not from physical environment. Certain it is that physical environment may check or accelerate the movement accordingly as the conditions of nature act with or against the native impulse. In the case of the Chinese we have the most striking example to be found in history of a multitudinous race, amounting numerically to a large fraction of the whole human family, which, nevertheless, is uniform in character through its whole extent. This uniformity has its origin, in the first place, in profound ethnic conditions; but the tendency to solidarity of race has been assisted by the comparatively uniform geographical and climatic surroundings and influences under which the race has so long held its unvaried career. It is now proper that we should consider that race in its various aspects, characteristics, and tendencies.

Race impulses and physical environment.

CHAPTER CXLII.—DOMESTIC LIFE AND INSTITUTIONS.

THE domestic life of a people is, perhaps, the most important aspect of its being. It has become clear, in modern times at least, that the happiness of the human race depends upon the conditions under which the sexes are united in the relations of family and home. This is the foundation of the matter. It has been discovered—and is now generally admitted—that the spectacular aspects of man-life bear but small relations to that chief end of rational existence called happiness.

Domestic life the source of happiness.

What, indeed, have war, the splendors of civil life, the extravagant plans of commercial and speculative enterprises, and the vast formulation of institutions to do with the happiness of the individual life of man? Are they not in many particulars the enemies of that condition from which the true felicity of life is drawn? Do they not seek to substitute artificiality, riches, power, glamour, and spectacle for the essential verities upon which the real structure of all true happiness is builded?

Falsity of the spectacular life.

As it respects the domestic life in China, the question is of vast importance from the extent of the populations to which it refers. The Chinese constitute more than a fourth, perhaps a third, of the inhabitants of the globe. Their social state, therefore, includes the happiness or misery of a large fraction of all mankind. We are not ready to affirm that all happiness, all peace and content, are derived or derivable from the domestic relation and its resulting institutions. It is meant only to affirm that the welfare, pleasure, harmony, and hope of the human race come largely and efficiently from the nature and conditions of that sexual union out of which spring the family, the filial and parental ties, the home and its associations.

Importance of the family estate in so great a race.

The social condition which we are here to consider is the result of processes that have been going on for ages. Custom may well be called the oldest of the kings! The domestic life of China is the result of custom which antedated

Custom the oldest of the kings.

CHINESE MARRIAGE CEREMONY.—Drawn by Tofani, after a photograph.

law and the establishment of institutions. Whatever exists, whatever is approved among this great people, whatever is practiced by them, has remained as a residuum from the ages past. No other division of mankind has been so strongly dominated by custom, or is it at the present day so completely held in thrall by antecedent usage and habit.

The rule of custom extends to the smallest details of the common life. The force of custom is so great and universal that all the institutions of China may be said to have resulted therefrom. The appeal in Chinese society lies not so much to law, not so much to the principles of right reason applied to human affairs, not so much to the dogmas and canon of a religious system dominant over all, as to custom, usage, precedent. In these are sought the solutions of all questions relating to the formulæ and administration of life.

In China custom is all and over all.

This is particularly true of Chinese social life and the economies connected with it. In the first place, custom has prescribed the rule of early marriage. It has also determined the principle that the parents of the marriageable pair, rather than the young people themselves, shall decide the epoch of fitness, the choice and the circumstances of the union. Perhaps no people of Western or Southern Asia—always the empire of early marriages—have gone beyond the Chinese in fixing a precocious date for the institution of the new family. Nor is the principle of parental selection and management more complete and absolute among any other people than among the Chinese.

Prevalence of the rule of early marriage.

Recent intercourse between China and the West has acquainted the Aryan nations with the manner and peculiarities of the Chinese marriage customs. As soon as the son is arrived at the marital age, the parents concern themselves to select for him a wife. In this matter acquaintance, courtship, love, cut no figure whatever. They are not reckoned as elements of the marriage union. The youth knows not, at the first, who his bride is to be, though he knows in a general way that the business is on; and he is at length permitted to see her who is to be his possession. In many cases, however, the first introduction of the parties is at the marriage ceremonial.

Laws of courtship and acquaintance.

The antecedent arrangements for the Chinese marriage are made by a certain professional, whose duty it is to find out and list the young people of both sexes in her neighborhood. The person whose office this is is a woman—supposed to be experienced in the matter of choice. She is regularly employed, as a physician might be, or a lawyer, by the family of the groom or bride, generally the former.

The match maker and her work.

As soon as the youth is reckoned of marriageable age, the marriage maker goes about her business and presently selects the bride. This is done provisionally. She calls upon the parents of the young girl and makes proposals to them. She informs them of the age and family conditions of the proposed bridegroom. The parents of the little lady for their part go to a fortune teller, and there strive to inform themselves of the good or bad omens of the proposed marriage. If the auspices are favorable, then the parents consent. This is signified on a card which is given to the marriage maker. The card is taken to the parents of the groom, and they in turn hie to the soothsayer to get an answer on their part. If a strong negative be

Antecedents and details of betrothal.

returned, which is rare, the marriage is prevented—the bans forbidden.

The engagement and its fictions.

But if the occult powers return favorable answer, then the prospective bridegroom prepares two cards which are inscribed with the fact and particulars of the betrothal. The cards are duplicates, except that the one kept by himself receives the picture of a dragon, symbolical of protection, while the one given to the bride elect is marked with a phœnix, signifying her pledge of fidelity. With the fact of marriage these two wedding cards are sewn together with a red silk cord, and preserved as a legacy. For more than twelve hundred years this usage has prevailed. The tradition of it exists as far back as the time when Western Europe, yielding to barbarism, had fallen to the Vandals, the Goths, the Franks, and the Saxons.

The marriage day and ceremonial.

With the formalities just described the betrothal is completed, and the acquaintance of the parties to the contract generally begins. Presents are interchanged between the families of the parents. When the day of marriage arrives, the bride is taken from her home in a sort of palanquin, but the party bearing her forth is met on the way by the bridegroom's people, who conduct the company to the home which she is to occupy. The husband meanwhile awaits the coming of the bride in his apartment. Thither on arriving at the house she is taken with covered head, and then follows the amusing ceremony in which each tries to sit down on the dress of the other!

The significance of the little play is that the one successful in first sitting on the skirt of the other shall henceforth rule the house! When this important question has been determined, the party go to a larger hall, where the images of the ancestors are kept, and there drink wine together, and offer a sort of adoration, not only to the fathers, but also to heaven and earth. At this time the covering of the bride's head and face is removed, and the husband is permitted to see his prize. Then follows the feast with merry-making and games, after the manner of nearly all the peoples of the world.

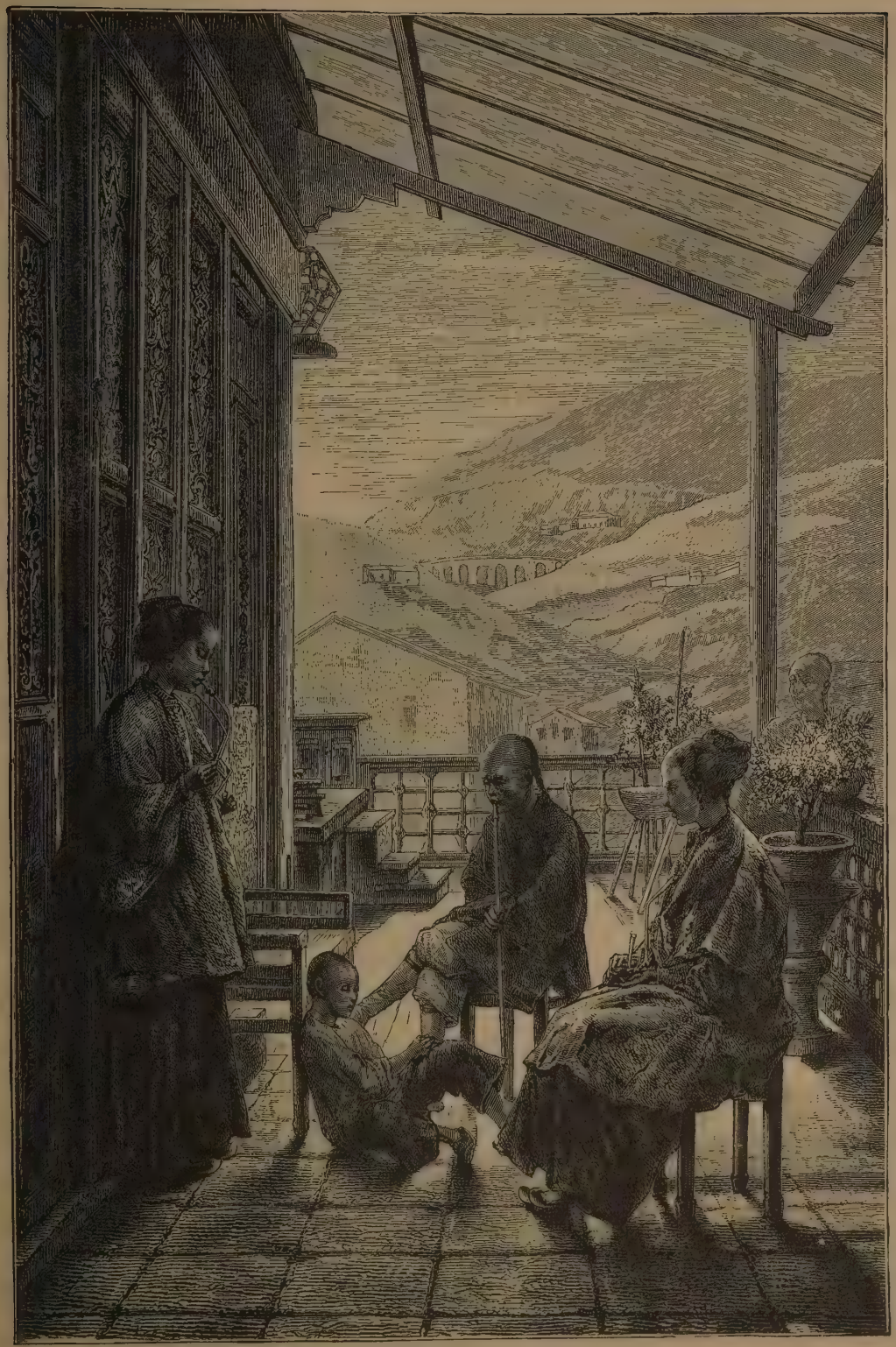
By-plays of the wedding.

Such is the beginning of the domestic relation among the Chinese. The ceremony here described is common through all the provinces. Custom has prescribed it, and the details are but little varied. It must be understood that the Chinese instead of striving, as the Western peoples do, to vary and inflect the ceremonials and usages of life, strive rather to find and maintain the strictest conformity with the ancestral manner. It is not a question as to how by slight variations or radical changes a given formula may be made more attractive, may in a word be improved, but rather how the ancient usage may be found and perfectly followed. This is the first example of what will constantly recur in noticing the domestic and civil life of the Chinese, namely, a total contradiction and reversal of those principles of conduct to which the peoples of the West are accustomed and which they accept as natural and inevitable.

Preservation of established formulæ.

If we begin to mark the domestic estate of the Chinese we come at once to the question of polygamy. In the northern and western provinces Mohammedanism has entered, and there in a measure prevailed. We should perhaps say that Buddhism is the prevail-

Polygamy under sanction of religion.



FAMILY SCENE AFTER DINNER.—Drawn by P. Sellier.

ing universal faith. To this must be added the doctrines of Lao-Tse, and more conspicuously the teachings of Confucius. The system of Lao-Tse is a philosophical rather than a religious system, and the same may be said, with some qualifications, of Confucianism itself. The followers of Lao-Tse are the learned folk—the philosophers. Confucianism as a system of belief, a form of ethical doctrine, is almost universal; but it does not have the religious sanction of Buddhism. There is thus a state of opinion, a condition of mind, among the Chinese favorable to the entertainment of three or four religions by the same person at the same time.

This religious condition is here cited only as throwing light upon the domestic life and the social morality of the people. Polygamy is permitted and practiced so far as Mohammedanism can give the license. Indeed, there is no general interdict against multiple marriage. In this most populous country the practice in this particular is left largely to the preference and wealth of the lord. We have hitherto pointed out the natural limitations laid upon polygamy by the very facts of the social state. In China, however, still another force contributes to restrict the institution, if not positively to forbid it. This is the already crowded condition of the people. Rapid multiplication is, therefore, a thing to be avoided rather than encouraged. The question is not how to replenish, but rather how to restrain the multiplication of the people.

The institution limited by overpopulation.

While the polygamous usage is by this cause curtailed of full proportion, the good thus gained to Chinese society is counterbalanced by the evils of license. There is, so far as men are concerned, no prevailing sentiment against infidelity to the conjugal estate. It may well be believed that much affection springs up in the wake of marriage, even though it be so quaintly and impersonally contracted. The principles of human nature are such as to allow, even under adverse conditions, for the growth of love and the establishment of faith between the sexes. But on the other hand, it can not be allowed that fidelity will ever be the rule in marriage where the same is undertaken without the antecedent acquaintance and affectionate choice of the parties. Neither has Chinese society by custom or law attempted to constrain the man to the perpetual fulfillment of vows that were preärranged for him by others than himself. The result is that the Chinese men are not largely influenced or controlled by that intense but narrow fact which the Western nations have denominated virtue.

Infidelity of the Chinese men.

On the other hand, the fidelity of the woman in the marriage estate is strongly enforced by custom, prejudice, and law. There is in this respect a tyranny on the one side, an absolutism of authority and exaction, and the suppression of fear and obedience on the other. According to Western standards the condition of the Chinese married women is deplorable, dreadful. To a great extent they become subservient drudges, fulfilling the thankless duties of motherhood and the unrequited services of toil. All such conditions, however, must be judged not by foreign, but by native standards. Content is of the mind—of the disposition. Long usage has made public opinion a hereditary inheritance. It may readily be seen by nations living upon a higher plane of individuality and freedom that such an estate as that of

Fidelity of women enforced by custom.

the Chinese women is intolerable; and so no doubt it is.

Of such women there may be in the Flowery Kingdom as many as seventy-five million. Certainly it is a consideration of the utmost importance that they should rise to a higher level of freedom, personality, and right. But at the same time it were erroneous to suppose that they feel to any considerable degree either the fact or the effects of their degradation. Indeed, the traveler through China may well accept it as true that the domestic life of the people is comparatively happy. Chinese homes are not greatly disquieted with brawls, or disturbed with those aversions and distrusts which convert so many European and American families into unnatural enemies. Such, indeed, is the well-ordered content of the Chinese household that on the whole the family of the West might learn therefrom lessons not a few of the nobler purposes and pleasures of home.

The woman does not feel her degradation.

It is at the Chinese hearthstone that the duty of the child to the parent—that filial devotion which binds the one to the other with a reverence amounting almost to worship—is inculcated to a degree hardly equaled among any other race or people. Against this principle there are few violations. That the child shall be wanting in affection and duty to the parent is a thing monstrous to the Chinese imagination. Better for the youth to be a murderer and an outcast than to rebel against the authority and reverent rule of his father and mother. The existence of such a sentiment between parents and children in cases where the parents have been mated

Unequaled devotion of Chinese children.

MUONG HOUSE.—Drawn by A. Slom, after a photograph.

without their own choice, or perhaps their own desire, is one of the social studies which may well occupy the attention of profound thinkers.

There is about the whole of Chinese society a peculiar business-like air wholly different from the sentiment with which social relations are clad about in the West. This business method begins, as we have seen, in the contraction of the marriage by the parents on considerations of fitness and eligibility. From this the principle extends into marriage itself. That institution is considered in its relations and results, as one might estimate any other transaction of life.

Marriage is a matter of business.

Notwithstanding the many agreeable aspects and praiseworthy elements in the domestic life of this people, there is something atrociously cold-blooded about it. It seems to be full of paradoxical facts and principles. The filial and parental instincts are deeply implanted, and yet business comes in in a manner that might have done credit to the Spartans, and says that only sons are desirable in a family. To have daughters born is regarded as a misfortune. The reasoning of the Chinese on this subject is as cold and insensate as that of a swarm of bees determining the fate of the drones. It is held that none but male children are beneficial. Female children are a burden to the household. Even should the burden be borne until the daughter arrives at the marital age, she is then at best sought out by some match-making old crone and taken away.

Domestic paradoxes of the Chinese.

The daughter in a Chinese family is, therefore, from first to last a misfortune to the household into which she enters. Not so the son. The sons are capable of work. The sons continue to reside at the paternal mansion after the parents have fallen into decrepitude. The sons will take care of them, nurse them in declining age, bury them when dead. It is well enough that *others* should have daughters; for our sons must have them to wife; but for *us* the daughter is only care, anxiety, expense, and ill-omen. How well, therefore, it would be *to kill* the daughter on her coming! We have a right to do this, for it is just to protect ourselves from misfortune.

The curse of daughterhood.

Hence the practice of infanticide. In some districts of China this horrid custom is quite prevalent. While the male children are welcomed and nourished, the female children are privately dispatched. Nor does it appear that compunction and horror are excited by the existence of the atrocity. The destruction of babes is accomplished in several ways, but generally by the midwife, who, with the connivance of the family, drowns the newborn in a basin of water. Sometimes the girl-child is strangled. Sometimes the mother herself, by violence, neglect, or exposure, does away with her newborn infant.

Horrible practice of infanticide.

The sentiment with which the woman is regarded among the Chinese is little creditable to the race. It is doubtful whether the instincts of deference and regard with which the women of the West are approached and treated by men exist to any considerable degree among the Chinese. The men seem to look upon the women as a possible advantage to themselves, little considering the independent and beautiful life which the wife, the sister, and daughter are capable of living under favoring circumstances.

Sex and sentiment among the Chinese.

The Chinese husband does not hesitate to make the domestic relation in all

of its bearings a thing of profit. He seeks his own ease at the expense of his wife. It has been noted by travelers that as a rule the more onerous duties and labors are assigned to the women, the lighter being reserved for the men. Examples of this intolerable, unnatural, and unchivalrous habit constantly recur not only in the rural districts, but in the cities. Men frequently hitch their wives to the small, rude harrows or plows with

Subjection and drudgery of the wife.

their sentiments, whatever the latter may be. Out of the sentiment springs the thing. As a rule, the Mongolian races exhibit a shocking lack of those refined instincts and delicate feelings which constitute the nimbus of the social and domestic estate in Europe and America. Though we have to confess that the relations of the sexes and the consequent establishment and development of the family, as the same are seen among the Western nations, are not by any

CHILDREN OF THE VILLAGE OF NAM-TUNG.—Drawn by A. Slom, after a photograph.

which the gardens are cultivated, and reserve for themselves the easy and lordly work of holding the handles.

The peculiarity of all this degrading relationship is that the Chinese appear to be unconscious of the abuse. They are apathetic, insensible to the hardships, cruelty, and unmanliness which characterize their domestic life. Doubtless, if a different sentiment prevailed a different usage would result. We may well believe that the domestic life of every people is the aggregate result of

Absence of chivalry and spiritual affection among Chinese.

means so spiritualized and purified as such relations should be in the higher civilization of mankind, yet the contrast afforded by the sentiments and usages of the West, in comparison with those of the Orient, is sufficiently striking and gratifying.

It only remains to add that the reform of the social and domestic system of the Chinese must be slow in the last degree—this from the fact of the peculiar fixedness of opinion and usage in the race. There is among the Western

Custom and conservatism resist reform.

peoples nothing comparable to the unyielding conservatism exhibited among the Chinese. It would appear that the mind of the race receives new ideas more difficultly and holds to those already possessed with greater tenacity than any other people. This is particularly true of the sentiments and practices that prevail in the vast interior. They are unyielding. An opinion once fixed in the Chinese mind is set there as though it were engraved on some imperishable and unchangeable substance. The easiness with which Western opinions are changed, with which the intellectual sheet is cleared of its old characters and left a *tabula rasa* on which new thoughts may cast their shadows, is answered in China with an obduracy and persistence as marked and characteristic as is our own easiness and desire of change. The result is the progress, evolution, development of social and domestic life in the West, and the immobility, flatness, coldness, and unsentimental character of that of China.

CHAPTER CXLIII.—LANGUAGE.

THE language of the Chinese has now been investigated with tolerable certainty. Not only its general features, but its special peculiarities, its anomalies, and singular structure have been explored by European scholars, and a way thus opened through the language into the mind of the race.

In the course of the preceding work we have had occasion time and again to recur to the general classification of human speech and to the leading features by which each division is distinguished from the others. This has brought us incidently into contact more than once with that great and dimly outlined group of languages called Turanian, and in particular instances with Chinese. This may, of course, be regarded as most important of all.

Classification of Chinese.

It is fair to consider a language somewhat with respect to the extent and character of the people by whom it is spoken. It might be that the most perfect speech in the world, philosophically considered, should be spoken by only a handful of scholars, and on the other hand, it might be—as is actually the case—that a language very meager, inflexible, unimaginative, poor in parts, and stationary as it respects development, should be spoken by a people numbering many millions. We should have to concede in such a case the superior importance of the latter over the former language. Utility and positive adaptation must in such a case prevail over philosophical perfection and beauty of linguistic structure.

Correlative importance of language and people.

It is fair to regard the Chinese language as the most peculiar of any spoken by men. Its surprising character is attributable, first of all, to the genius of the race, which in all particulars is distinguished by special developments, oddities, and contradictions. But in the second place, the strange character of the language is to be accounted for by its history. It appears that at a period very remote Chinese, being still in the monosyllabic, that is, the most primitive

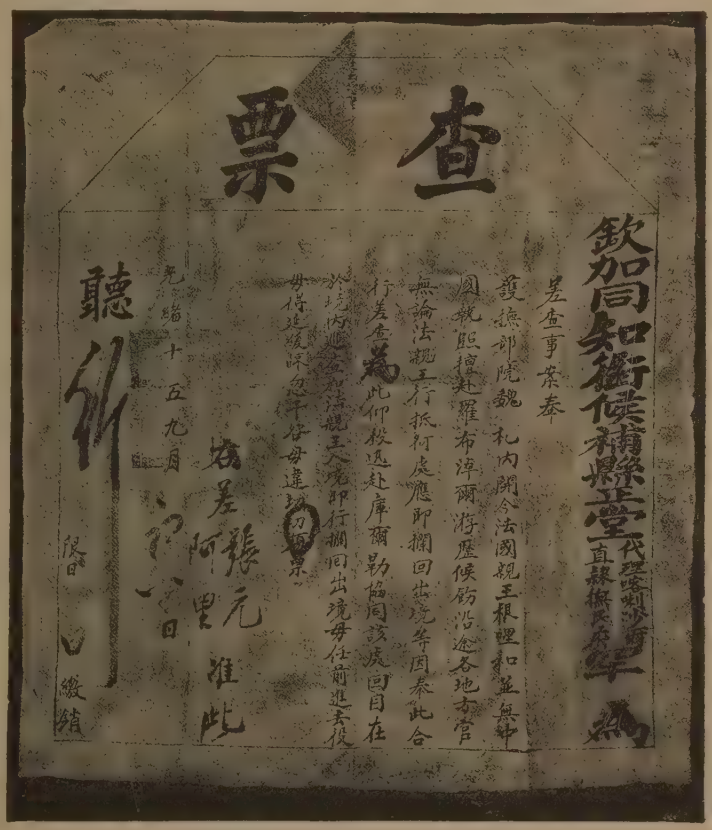
Peculiar arrestment of Chinese linguistic development.

stage of development, entered suddenly into an astonishing literary epoch. This made necessary the invention and establishment of a system of writing. This in turn, when once accepted and universally employed, became the necessary limitation of all further natural evolution in the speech itself. As always happens in such cases, writing—the system of writing—arrested linguistic growth. The language was suddenly caught and fixed. It was crystallized into forms as unyielding as quartz and obsidian. A lexicon was adopted. The forms of speech became determinate. Usage prevailed over growth, and the walls of language were drawn around the mind as the barriers and ramparts of intellectual aspiration.

All this happened in an age before the Chinese language had entered even the agglutinative stage of development. The fixing of the race-speech occurred while the old primitive monosyllabic form was still unmodified by inflectional and grammatical principles. The Chinese found themselves in possession of a literature in which their language was embalmed. The native impulses of speech were checked by authority of the written and printed form. The language passed out of that stage in which it may properly be regarded as a "living" language and became a dead language; not, indeed, in the sense that it was the language of a dead people, but rather was it the set and unchangeable speech of a living people.

The language becomes crystallized.

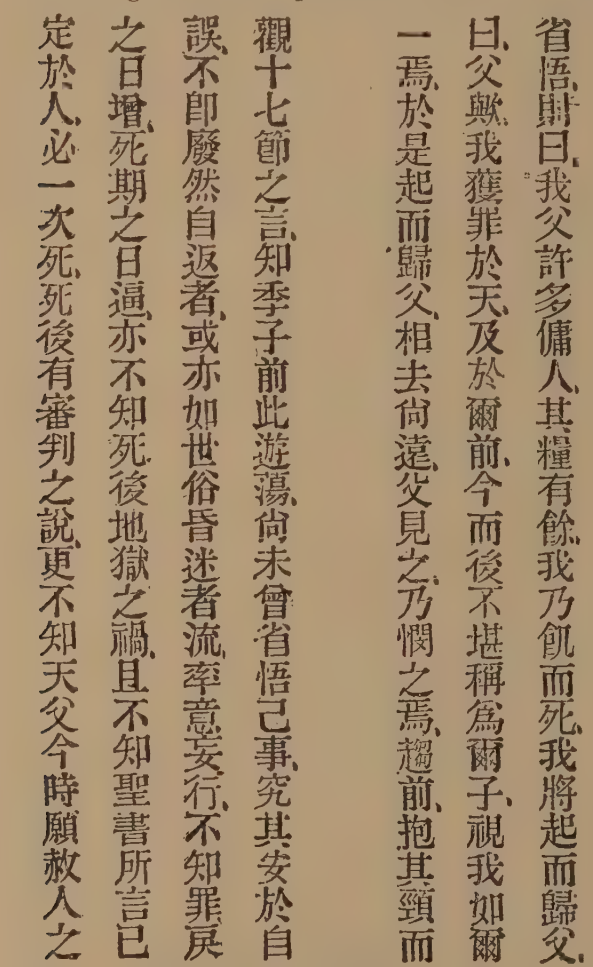
This process of fixation has taken place in nearly all languages. Indeed, there is no exception among those languages that have become literary in character. All such have ceased to grow. But in most instances the literary period has come after the original monosyllabic form of speech has passed through the agglutinative stage and entered the period of inflectional changes and high development. In China this came at so early a date as to arrest the



EXAMPLE OF CHINESE INSCRIPTION.

Linguistic fixation follows literature.

language while still in the monosyllabic form. Possibly the natural and ethnic conservatism of the race carried down the monosyllabic epoch to a later time, and through it thus coöperated with an early literary development in checking linguistic growth and in delivering the language to posterity in its archaïc form.



SPECIMEN PAGE OF CHINESE BOOK.

The study of Chinese involves two considerations; first, the written, and afterward the spoken language. Strangely enough, the written speech is much the more difficult to master. It is a sort of linguistic calculus, having on the whole hardly fewer than thirty thousand characters or variations of form. On the other hand, the language itself is exceedingly meager so far as the words are concerned. There are scarcely more than five hundred syllabic sounds in the whole speech; but these, by means of intonation and variation of utterance, are made to subserve the purpose of an entire and tolerably ample language.

Written Chinese and the spoken tongue.

We must at the outset understand clearly the strongly marked difference between the written characters and the spoken sounds in Chinese. The characters of the written form do not necessarily represent any oral syllable or word. The two languages, written and spoken, can be separated the one from the other and each be considered by itself. In the languages of the West the aim and significance of writing are the expression of words, that is, of spoken words. But not so in Chinese. In that the written characters have an independent existence. They express ideas without necessarily representing words. Sometimes the sound expressed by the character is different from the spoken elements that would be used to express the same idea.

Surprising departure of the two linguistic forms.

Let us illustrate. If we should write an English sentence in Hebrew characters the English words would still be there, though expressed in a garb which could not be understood by any unless he were acquainted with the Hebrew alphabet. But in this case the differ-

Illustrated with familiar fictitious example.

ence between the spoken words and the characters in which they are expressed would not be so radical as in the case of Chinese. It were not far from true to say that every Chinese reader must master two languages: first, the rich and copious written speech, and secondly the meager spoken tongue between which and the characters the connection is so slight as to be almost disregarded.

Nevertheless, in the evolution of the written form of Chinese the attempt has been made to carry along the spoken language. The Chinese characters are of many kinds, but fundamentally they may be divided into two classes: first, those which represent *images*, and secondly those which are formed by a *combination of lines*. In the latter particular Chinese is allied with Assyrian, and in the former with Egyptian. On the whole the Chinese writing is picturesque to a degree—not unattractive when viewed on the page, well calculated to excite the curious study of him who would understand it.

Variety of Chinese characters.

It is well to note in passing that this elaborate and wonderful system of Chinese writing came out of the traditional shadows of antiquity. Of its origin the Chinese themselves are ignorant. Two or three traditions exist as to the beginnings of writing. One of these attributes the invention to the philosopher Fou-hee, to whom the date of 3200 B. C. is assigned. Fou-hee is regarded as one of the traditional founders of civilization. He gave not only written characters, but also clothing, to men. He it was who taught the sexes to intermarry under law, and did many other advantageous things for his people.

Origin of the system—Fou-hee.

A second tradition assigns the invention of writing to a period about the close of the twenty-eighth century B. C. According to this story, the inventor of writing was Tsang-ki. He, like Fou-hee, was a philosopher. The tradition records that he got the suggestions of his written characters from the beautiful figures and spots on the back of a tortoise. Out of the skies, also, he drew certain figures which pleased him, and these he incorporated with the others. He added the outlines of birds and beasts and mountains, and thus completed his syllabary. We are at liberty to pass over these traditions as of little value, more particularly since the most recent of them antedates by two or three centuries the building of the Great Pyramid!

Tradition of Tsang-ki and his writing.

It cannot be doubted that in the beginning the pictorial quality entered to a considerable degree into the Chinese writings. The visible objects of nature were first of all written as one would make them by diminutive drawings of the objects themselves. Great simplicity, however, marked such drawings, and the limitation was such as to make their number few. Picture writing proper has always been embarrassed with the fact that the greater number of ideas to be expressed are not of visible and tangible things, but rather of the mind and its products. The Chinese inventors of writing, for this reason, soon departed from picture writing proper into wider and more productive fields.

Pictorial elements in Chinese.

We are able to trace the lines of this progress. The Chinese themselves recognize in their written language six general classes of characters. The first of these of course is the true hieroglyphic in which a simple outline of the object to be represented is drawn. It is prob-

General classes of characters.

able that the list of characters of this class, numbering in all about six hundred, have been modified in form; for at the present time it is not easy in some cases to discover the likeness to the thing represented. In others, like the character representing the sun, which consists of the conventional circle with a dot in the middle, the likeness is sufficient.

This first, or hieroglyphic, class of characters which the Chinese call *siang-hing*, have an importance greater than their number would indicate. The six hundred objects or ideas pictured by these characters are the common objects of the natural world—the things perceivable by the senses. Such objects are necessarily nearest to man, and for that reason enter largely into his consideration and speech. Moreover, it is from the six hundred hieroglyphics that the two hundred and fourteen determinative characters of Chinese are drawn. This is to say that the characters last-named are used in the relation of affixes or suffixes to other words, giving to the latter a generic sense. The Chinese, in order to rise from the special to the general, do so in their writings by prefixing to the special character a determinative figure, and this last is one of the well-known six hundred hieroglyphics.

The siang-hing, or hieroglyphics.

From the *siang-hing* characters we proceed to the second class, in which ideas rather than visible things are represented. In this class, however, are included many things actually appreciable by the senses, but not with ease depicted. Thus, for instance, dawn and sunset are two things which may be apprehended by the senses, but not represented by pictorial characters. If the characters be employed, it must be in an ideal sense. The Chinese proceed along this line to develop the second class of their written characters. They select the symbol of some visible object, and by putting it in a certain relation develop the ideal concept, or the unpicturable thing. Thus the dawn may be expressed by the sun, with a line drawn horizontally close beneath it—the line standing for the horizon. It is in this manner that the second great class of Chinese characters is developed.

Characters representing invisible things.

To this follows the third class, called *hwuy-i*. In the second class a significant character is combined with an unsignificant sign. In the third class two significant symbols are united to express either a compound idea or a new idea springing out of the union of the two. Thus, for instance, the character signifying "self" and that signifying "ruler" are combined with the literal meaning of *self-ruler*, or one who rules himself. This, however, is the word or symbol which signifies emperor; for the ancient good emperor was conspicuously he who ruled himself.

The hwuy-i, or mixed symbols.

Generally the compound character of the third class of symbols expresses a new idea readily deducible from the union of the two. This new idea is perfectly easy of apprehension to the Chinese mind, long familiarized with such symbolic evolution, but frequently confusing and surprising to the Western mind. The Chinese teacher with an English-speaking pupil may well smile at the droll mistakes which the learner is sure to make in guessing, as it were, at the true derivative idea expressed by the suggestive or compound characters of the written language.

Secondary ideas difficult to catch by the learner.

The Chinese call their fourth class of symbols *chuen-choo*. These are such as by inversion or some kind of transfor-

mation express a new idea. Sometimes a character which is developed with right-hand strokes is turned the other way with a corresponding change of sense. Sometimes the character is developed upward, or again downward, accordingly as antithetical or contrary ideas are intended. In this class, also, fall such characters as express more than one vocal element, and are therefore capable of representing more than one idea as they are pronounced in this way or in that. In general, however, it is the preference of the Chinese to multiply or vary the written characters rather than to leave the reader to the context in determining which one of several words shall be assigned to a given symbol.

The chuen-choo, or inverted signs.

We now come to a fifth class of Chinese characters called *chia-chieh*, or figurative characters. The group contains about six hundred symbols, and the meanings of such are derived by metaphor or simile. A given character denoting some object of sense receives a meaning which is an attribute or office or relation of the object, and this metaphorical sense is the one which the character is intended to convey. An element like this is present in all languages of any considerable development. Thus, for instance, our English word "cynic" is from the Greek *kyon*, *kynos*, meaning a dog; for the dog snarls, and so does the cynic! The reference to the derivation of the word, however, has long since been forgotten in usage. In like manner the Chinese character which is read *shi* signifies literally an arrow, but in the derived sense the meaning is straight, or something that goes to the point; for the arrow does that.

The chia-chieh, or metaphorical characters.

The five classes of characters thus explained are comparatively small groups of symbols, the larger of them containing not more than seven hundred different figures. We now come to the sixth and last class, called by the Chinese *chieh-shing*. These are phonetic symbols rather than hieroglyphic, idiographic, or determinative characters. Doubtless it was found by the primitive Chinese writers that the limitations of their pictorial and symbolical characters were so narrow as to constrain them greatly in expression. This led to the invention of fully twenty thousand phonetic symbols; that is, characters representing sounds or spoken words.

Chieh-shing, or phonetic symbols.

As soon as this process was begun the characters rapidly multiplied. We must not understand that twenty thousand distinct and separate symbols were invented, but rather that a much smaller number of separate characters were devised, and these combined in their order with the more than two hundred determinative characters above referred to. Each new symbol by this combination could be made into a considerable group of characters by prefixing or affixing one of the well-known determinatives. It was in this manner that two thirds of all the symbols used in Chinese writing at the present time were invented or devised, partly from new elements, and partly from those already employed in writing the language.

Multiplication of signs by combination.

It is necessary in this connection to say something of the two hundred and fourteen so-called radical or determinative characters in Chinese. These are the symbols which, in the first place, express the principal objects of the natural world and of the sky above. This list includes such words as sun, moon,

Radical or determinative characters.

star, mountain, river, earth, fire, water, wood, stone, metal, head, hand, foot, heart, ear, arm, house, roof, door, horse, cow, sheep, dog, cat, goose, father, mother, son, together with certain common verbal and adjectival ideas such as to see, to think, to feel, to walk, to run, to leap, high, low, long, short, large, small, straight, crooked, and the like. This list of characters, derived as here explained from the familiar objects of sense and action, was transferred at length to another official relation. The symbols came to be used as prefixes and suffixes, with the new phonetic characters, thus enlarging the latter to the number of twenty thousand.

Analogies of Chinese to the Aryan languages.

However far apart the Chinese tongue and any Western language may be, we are nevertheless enabled to discover the analogy between the process of symbolical combination just described and the well-known formation of compound words in any Aryan tongue. Thus the English expression "I walked" is fundamentally "I walk-*did*." The word "did," originally and still an independent verb, is here combined in an abridged form with the verb walk, giving it a past-time force. All sense, however, of the derivation of the syllable *ed*, from *did*, has been lost, and the word "walked" becomes a single symbol without complexity of sense. In like manner the Chinese determinative characters, without distinct reference to the primary sense of the same, are used in combination with the phonetic symbols, thus greatly enlarging the scope and capacity of the language.

From what has here been presented the reader may well discover the difficulty of learning to read and understand Chinese writings. To do so involves, as we have said above, a knowledge of hardly fewer than thirty thousand characters. Certainly one may learn to read familiar writings with a greatly limited knowledge of the whole of the symbols, just as one may read familiar English with a knowledge of only a few hundred common words. But he who would be expert in Chinese must extend his knowledge well up towards the limit of the thirty thousand characters.

Great difficulty of learning Chinese writing.

In addition to this enormous task, he must acquaint himself with more than one of the several distinct styles of Chinese writing. Beginning with those forms and styles of the characters which are now used in printing Chinese books, he must work his way into other forms and variations of the same characters. These variations reach to a great modification and obscuration of the original forms of the symbols. Then, there is the cursive or written hand, a knowledge of which is to be added to the prodigious attainments already made in mastering many thousands of characters. It is said that there are more than thirty styles—many of them fanciful and capricious—in which Chinese is or may be written.

Nature of the process—multiplication of styles.

We now arrive at the question of oral utterance, or in a word the spoken language. If the learner have been confounded with the extent, variety, and incomprehensibleness of the written symbols, he must be equally surprised at the narrow limitations and meager character of the spoken tongue. Of this there are only about five hundred syllables or words in all. It will be remembered that *syllable* and *word* are virtually the same when applied to the Chinese. It might appear at first sight that a language having virtually only

Narrow limits of the spoken language.

READY FOR THE SYLLABARY.—CHILDREN OF THE PRECEPTRESS.—Engraved by Barbant, from a photograph.

about five hundred distinct words would be lost in the confusion and intricacies of the vast system of symbolical writing with which it is connected in expression.

Methods of developing oral utterance.

It is a curious study to note the methods employed by the Chinese to develop their spoken language out of their five hundred syllables. This is done, in the first place, by that system of intonation which we have already described in our notices of the Indonesian languages. The Chinese have eight classes of tones, and each word may be passed through this gamut, changing its sense with each note. He who has listened to Chinese will have noticed the musical or half-musical character of the speech. It has a kind of prolonged metallic tone which enables the speaker to vary each syllable much as a singer may vary the notes of a scale. Thus we have what is called the upper-even intonation, the upper-rising, the upper-diminishing, the upper-expansive, and the corresponding lower-even, lower-rising tones, etc. In speaking Chinese, accuracy depends upon giving to each syllable its correct tone. Otherwise the sense is changed, confused, or altogether destroyed.

Addition of classifying syllables.

A second method of multiplying the number of words is by the adding of one word or of certain classifying syllables to another. This usage is, of course, the premonition of that agglutinative stage of language which results ultimately in polysyllabic structure. It is common in Chinese to take such words as those signifying space, herd, fleet, troop, etc., and to add them to other words producing a new substantive. By this adding is not meant the formation of a compound, for each syllable remains distinct, and is set apart from the others with its own radical sense. Nevertheless, the expression consisting of two or three parts may be regarded as a compound, since it subserves the purpose of a single word, or at most of two words such as the noun and the qualifying adjective.

Affixing of supplementary words.

A third method of enlarging the list of words is by the combination of one with another having a similar or supplementary meaning. Thus, for instance, the act of understanding may be said to consist partly of the action of the *senses* and partly of the perception of the *mind*. Therefore the verb "to understand"—if we may call it a verb—is made up of two parts, the first of which signifies "to hear," as with the ear, and the other "to see," or perceive, as with the mind. In this way a considerable list of expressions performing the offices of single words is added to the otherwise meager vocabulary.

Chinese distinctions elude the Western ear.

The subject has now been sufficiently opened to inform the reader vaguely of the prodigious difficulties which attend the learning of Chinese by people of the Western races. The European or American ear is not well attuned to those slight shades of difference upon the recognition of which everything depends in Chinese. Our manner of speech has for its elements facts and principles which enable the speaker to hurry over the spoken paragraph with little attention to fine and perfect utterance. The Teutonic peoples have been even less disposed than the descendants of the Latin race to prolong or chant their languages. Long usage and the force of heredity has made the man of the West inapt to a degree in recognizing and estimating the phonetic delicacy and poise without the apprehension of

which the understanding of Chinese is wellnigh impossible.

Long residence necessary for acquirement.

It is hardly within the range of human capacity to become acquainted with their spoken language except by long residence among the Chinese themselves. The ear has to become educated, transformed into a new office, developed by constant practice, until it is able to recognize those distinctions upon which the sense of the language depends. Very few men of European birth have, after the adult age, ever acquired a free and confident use of Chinese; but children of European parents growing up in China readily imbibe the language, and presently speak it in the manner of the natives. Nor may we, without wonder, pass over the fact that in other particulars, extending to the general ethnic character and disposition of children so born, they rapidly approximate the Chinese character! It is not an unusual thing to find a marked symptom of obliquity in the eyes of children of pure European parentage born in China—a thing sufficiently marvelous in its suggestions and occult in its causes.

Absence of formal grammar in Chinese.

We may now proceed to look at the Chinese language from a higher point of view. The first thing which we observe is the absence of formal grammar. By this it is not meant that grammatical relations are not expressed in Chinese, but rather that these relations are not indicated or suggested by the forms of the words. Chinese grammar is therefore syntax only, and not etymology or prosody. Chinese words are without inflection. They are in this respect the most absolute verbal particles known in any language. The words never change their forms. The form of the word having once been determined, that ends its development.

The parts of speech.

Out of the nature of the case the language has its nouns, its verbs, its adjectives, adverbs, etc. A like necessity calls for such facts as tense and mood in verbs, comparison in adjectives, case in noun, and the like. Without these a rational language cannot exist. Chinese has them; but it has them in a sense wholly different from that with which we are familiar in the Western languages. Such classification of words and distinction of grammatical relations is indicated not by any change of grammatical evolution or involution in the words themselves, but by their position, by the relation which the words sustain to each other, and by a hundred devices as surprising in their nature as the language itself is peculiar.

Interchangeability of the parts.

A second general feature of the language is the interchangeability of its parts. This is said of what we would call the parts of speech. Though there must needs be nouns and adjectives and verbs in Chinese, the one is even as the other. There is nothing in the form of any word to indicate the part of speech to which it belongs. The word which is used as a noun in one relation may become a verb, adjective, or adverb in another relation. Very little restriction is laid upon this absolutely free official interchange among the parts of speech.

Importance of order in determining sense.

In determining the signification of a Chinese sentence, made up as it is of absolute verbal particles in various order of succession, the first thing necessary is to note the order of the words. The order is everything. This constitutes whatever grammar there is. The order determines the place of the subject, the

predicate, and the object in the sentence. It also fixes the position of the modifying parts. As to the sense of the words, that is brought out, in speaking, by intoning them according to the intended meaning. The law of logical succession is reënforced and aided greatly by the change in the tone to which the words are subject. The word which intoned in one way performs the office of a verb, becomes the object of some grammatical relation when intoned another way.

Expedients for denoting grammatical property.

A third general feature of the language is the expedient which it adopts in denoting such necessary relations as gender, number, and the like. Chinese nouns have no variations of form, nothing in their character to indicate the sex of the objects which they signify; that is, the nouns are, properly speaking, all neuter. The distinction between beings having sex and those having it not, between rational and irrational creatures, is wholly neglected, or rather impossible, in such a language. Nevertheless, it is necessary that the distinctions of gender and number shall in some way be indicated. This Chinese does in the first place by affixing some masculine word to the given noun. Thus, for instance, the word *tsze* signifies a child, *nan* means man, and *neu* a woman. Therefore *nan-tsze* (literally man-child) means a son, and *neu-tsze* (woman-child) means a daughter. The quality of grammatical gender is thus developed.

Distinction of number—how indicated.

In the matter of number, the context is in many cases sufficient to make out the distinction of singular and plural. In other cases the expedient of repeating the noun to form the plural is adopted. In all constructions where numerals are employed that fact determines whether the nouns with which they are joined are one or more than one—singular or plural. Besides these devices, the Chinese have practically adopted a plural sign, namely, the word *mun*, which they affix to nouns, to indicate their number.

How case is determined.

Grammatical case depends in the first place upon the position of the words. Here logical construction leads to grammatical results. It is clearly logical that the sentence in whatever language shall begin with the subject, proceed to the verb predicate, and thence to the object. In the English language, which is exceedingly poor in grammatical forms, logic supplies the place of those inflections upon which so much depends in the classical languages. Our nouns as a rule have no change of form for nominative and objective. We are left as the Chinese—though not so absolutely—dependent for our understanding of the thing said to the position rather than to the form of the words.

Use of case-particles.

The Chinese language, however, assists the reader in gathering the meaning by the plentiful use of what may be called case-particles, or prepositions. In this respect the language is fairly well supplied. The possessive particles most used are *che* and *teih*. These affixed to a substantive indicate either the direct possessive or what is called the partitive genitive. In like manner the dative case is marked with particles peculiar to that relation. Even in the case of the objective, particles are sometimes used as though the position of the word were not of itself sufficient. There are also an instrumental and an ablative case which are properly pointed out and supported by prepositions which may be said to "govern" them.

BRONZE TEMPLE OF OUANE-CHEOU-CHANE.—Drawn by Taylor, from a photograph.

CHAPTER CXLIV.—LITERATURE.

IT is not intended, in this work, to enter into the technical details of the languages of the various peoples. The purpose is rather to convey to the reader in outline a fairly adequate notion of the peculiarities of the various forms of speech, and of their value as parts of the ethnic life of the respective races among whom they are spoken. We pass, therefore, from the Chinese language proper to that product which gives to language its greatest value, namely, literature.

It were vain to conjecture at what period formal literary composition was undertaken by men of the Chinese race. We have already had occasion to mark the extreme antiquity of the earliest literary epoch. It appeared at a date so remote as to arrest the development of the language before it had reached even the agglutinative stage. This arrestment has proved to be one of the great drawbacks to Chinese literary development.

Early appearance of Chinese literature.

For if the evolution of a full inflectional form of speech was checked and finally impeded by the too early appearance of literary composition, the peculiar crystallization and finality of the language as such in turn served to paralyze, or at least greatly constrain, the imagination of the people. As a result, literary production among the Chinese has ever had and maintained the nature of a mathematical or philosophical task painfully wrought out by the thinkers of the race. Chinese literature has always had the movement of a sort of calculus determined by the forms and characteristics of the language.

Restraint of imagination by fixation of language.

While the Western races have been free in this respect—while the thinkers and singers of the Aryan family of men have swung loose under the impulses of reason and imagination, assisted rather than impeded by highly developed inflectional languages, waving and swaying like fields of tall grass under the breezes of thought—the Chinese have been constrained by the inelastic bone- and rock-structure of their prodigious syllabary, and have perished on the imaginative side by linguistic crystallization.

Advantages of inflectional languages.

As among all other peoples, however, the earliest literary efforts of the Chinese were poetical expressions. Songs and ballads have been preserved, and are now collected in a work called the *Book of Odes*, which go back, not only in their subject-matter, but in all probability in their composition, to a time when the Egyptian pyramids were new. Perhaps these compositions are the oldest—certainly among the oldest—literary products of the human mind.

Ballads and lyrics of the Chinese.

Already, however, in the earliest songs of the Chinese race, we find the characteristic features of all its subsequent literature. The ballads and lyrics of the earliest age relate to such formalities and ceremonials as spring from a primitive feudal society. It appears that the old independent provinces of the empire had their gleemen who composed the songs of the people and gave them to their princes. In these songs the sentiments are those of the patri-

Themes of the national songs.

archical estate. The theme is repose, domesticity, religion, fealty to the prince, reverence for authority. Sometimes it is a song of the garden or field; sometimes, a ballad of the chase; seldom, an account of battle; rarely, a description of revelry and license.

Plaint and satire as a motif.

In some of the earlier Chinese poems the bards complain of hard social and political conditions. Sometimes, though rarely, there is satire or covert blame directed to the court. The *Book of Odes* gathers up not only this most primitive poetry of the race, but its mediæval production, and even the later songs of the people which turn to philosophy and war. But by "later" in this expression we refer to the after centuries of the pre-Christian era—not to recent times.

Prevalence of the drama.

The lyrical poetry of the Chinese was followed by a dramatic literature; but we should look in vain for the epic. The Chinese, like most of the Orientals, have a fondness for theatrical and spectacular representations. Few people indeed have been more attached than they to the play and the playhouse. If we should estimate their dramas by the bulk, this kind of literature might compare favorably with that of the Western nations. If, however, we examine into its quality, we find the Chinese drama incomparably less valuable than that of the Europeans, at least those of the first class.

True to the life and manners of the people.

It is not needed that in this connection we should enter into the analysis and criticism of the Oriental drama. This has been done by Sir John Davis and other scholars, who have made themselves familiar with the literature of the East. It should be allowed in this connection that the Chinese dramas are generally true to life and nature, and to this extent they have in them the true dramatical character; but we should look in them in vain for that profound humanity and philosophical insight which make a Shakespeare.

Variety of Chinese prose—Wan Wang.

It is not, however, with the poetical literature, but rather with the prose of the Chinese that Western peoples have been mostly concerned. Of this there is a vast variety, much of which has not yet been scrutinized by the critical mind of the West. Chinese literature in prose goes back at least as far as the middle of the twelfth century before our era. At that time the great writer and seer Wan Wang appeared, and gave to his race the celebrated *Book of Changes*. This work lies at the foundation of Chinese prose literature. Wan Wang had broken with the existing order and been imprisoned. While thus confined he elaborated a system of philosophy of a Pythagorean character, in which he attempted to explain the origin of things, the character of the world, and the nature of life.

Theory of nature on principle of sex.

It was Wan Wang who formulated the theory of universal nature on the principle of sex. There were two universal elements, one male and one female. The name of the one was Yin, and of the other Yang. From Yin and Yang, by sexual union, all things whatsoever proceeded. Even the heavens, the sun, the moon, and the stars, were born, and in turn carried with them the principle of sex.[1] The facts and phenomena of na-

[1] It is instructive to note that the Chinese philosophy in applying sex to all things agrees in general with that of the Greek and Latin races and their descendants, and disagrees with the Teutonic concept of nature. The latter will have the sun to be feminine and the moon masculine. The Chinese concept was the common one which makes the heaven, the sun, and the day to be masculine, and the earth, the moon, and the night to be feminine.

ture were all divided up on this system into male and female, and this concept has remained to the present day as a fundamental principle in Chinese speculative philosophy.

The *Book of Changes* was an elaborate exposition of nature and of man. From it sprang many other works, and the race became rapidly philosophical. Literature was extended into many departments of inquiry, until near the close of the third century B. C., when a catastrophe fell upon Chinese letters, which, according to tradition, came near to destroying the records of the race. It was at this

Che Hwang-hi's holocaust.

A DOC-HOC (CHINESE LITTERATEUR).—Engraved by Thiriat, from a photograph.

time that Che Hwang-hi, an emperor of the Tsin dynasty, reigned, and conceived a barbarian's animosity against literature. At length in the year 221 B. C. he made a decree for the destruction of all books whatsoever except such as treated of medicine, divination, and husbandry. The edict was carried out, but the scholars of the empire and the people, even of ignorant estate, were little disposed to yield their favorite books to the flames. Many were saved and brought forth when the storm was passed. As for the *Book of Changes*, that was spared on the ground that it had in it a system of divination.

The second of the so-called classics is the *Book of History*, by Confucius. The work is not reputed to have been written by the philosopher himself, but by one of his disciples, who in the manner of Plato caught and recorded the sayings of the master. In it the narrative of the Chinese race is carried back almost to the age of the pyramids; that is, to the twenty-fourth century before our era. From that remote date the annals are brought down to the year 721 B. C. Confucius and his followers are said to have collected the materials for the *Book of History* out of records and manuscripts which they found in the library of the imperial court. Out of these they extracted the substance of the work and reduced it to continuity and order.

The "Book of History."

There is a sense in which the *Book of History* is the most important of all the literary products of the race. This is said because the work forms the basis of the political structure of the Chinese, of all their subsequent historical composition, of their religious ceremonial, of their tactics in war, and of several of the sciences. Generally, the narrative, takes the form of dialogues and conversations between the kings on the one hand, and the ministers and scholars of the court on the other. These narrate the things that have been done in the past, and add deductions and moral lessons.

Importance and form of the work.

In this work, however, we should look in vain for history in the larger sense of that comprehensive and most important word. Yet the *Book of History* could by no means be spared from the annals of this great and peculiar race, and indeed the records of mankind would be diminished by its disappearance. This, along with the *Book of Odes*, of which we have already spoken, and many other works, was condemned to destruction by Che Hwang-hi. The tradition runs that a large part of the entire work was gathered from individual recollection after the destruction of books was over, and finally when, in the year 140 B. C., the house of Confucius was pulled down, a complete copy was found hidden in the wall. At all events the *Book of History* was recovered, and took its place as one of the most important of the nine Chinese classics.

It is saved from destruction.

In the next place we may consider the *Book of Rites*. The Chinese are the most ceremonious people in the world, and their ceremonies change least from age to age. This national and race characteristic was already strongly developed as early as the twelfth century before our era. It was at that epoch that the *Book of Rites* was composed. As the name implies, the work deals with all the ceremonial relations of life. It extends to individual actions and to the common circumstances of society and the home. Perhaps no other literary work, not even including the English

Character of the "Book of Rites."

Bible, is so well known, and certainly none other so universally applied by the people to whom it belongs.

Although nearly three thousand two hundred years have elapsed since that date of composition, the *Book of Rites* remains to the present day the universal code of social, domestic, and religious manners and usages. The work appears to have been adapted in a marked degree to the genius of the Chinese race. That race more than any other fixes its attention upon ceremonial, and regards the duty, whatever it is, as fulfilled when the ceremonial has been properly observed. It is thus without sentiment, but with strict regard for form, that the

IMAGE OF CONFUCIUS, IN THE TEMPLE AT CANTON.—Drawn by E. Therond, after a photograph.

Subject matter of the work.

Chinese pass through, as if mechanically, the performance of all the duties and even common actions of life.

Confucius and the Chinese classics.

It should here be observed that three out of the nine Chinese classics are referred directly to Confucius as their author. Only one of the three, however, was written, as we have said, by the sage himself. This one is entitled *Spring and Autumn Annals*. The title is figurative. It does not imply a description or poem or narrative of the phenomena of spring and autumn, but the subject has reference metaphorically to certain facts in life which act *like spring* in reviving the intellectual and moral nature of man, and certain other facts which act like the autumnal frost in withering the virtues. The book is said to be disappointing in the last degree. The direct authorship of Confucius does not save it from sinking to the level of the flattest chronicles. Indeed, many parts of the work are of a kind to remind the reader of the old Anglo-Saxon chronicles in which the commonest, most prosaic facts are recorded in the baldest and most inornate style.

"Book of Odes" and the Four Books.

The next one of the great classics which we may mention is that *Book of Odes*, or literary compilation, to which we have already referred in our account of the Chinese polite literature. After this we come in order to what are known as the Four Books—these as contradistinguished from the five already referred to. These four are known in their English names as the *Great Learning*, the *Doctrine of the Mean*, the *Confucian Analects*, and the *Works of Mencius*. The first three of these have for their reputed authors certain of the companions and immediate pupils of Confucius, while the fourth, as its title implies, is the product of the genius of Mencius. He, also, however, was a follower of Confucius, though at a greater remove than the other three. We may, therefore, regard the whole cycle as being Confucian in its origin, though the works of Mencius are impressed with the individuality of that philosopher.

Predominance of the Confucian element in Chinese thought.

We thus see that with the exception of the *Book of Changes*, the *Book of Odes*, and the *Book of Rites*, all the rest are Confucian in character—this generally in the sense that the Platonean *Dialogues* are Socratic in their ultimate character and derivation. It thus happens that the doctrines and teachings and actual literary work of Confucius underlie and form the substance of Chinese prose letters to a greater extent than can be said of any single author among any other people. Though the intellectual power of the sage was by no means comparable with the genius of the great men of the Aryan races, he succeeded far more than they in laying both the literary and philosophical basis of all subsequent Chinese learning.

Later literary evolution.

We may not, in this connection, follow out to any considerable extent the literary evolution among the Chinese. One development of considerable interest is the subsequent or later historical literature of the race. In no instance has Chinese history risen to the level of the great works of the Aryan peoples; but in many cases a considerable degree of merit has been reached in the composition of annals and chronicles. The information which is thus stored away of the political and civil evolutions of Chinese society is valuable in the last degree, and will constitute the materials of the real history which, let us hope, the genius of mankind will sometime produce.

Another kind of literature worthy of commendation is the encyclopædiac. In this vast field considerable progress and excellence has been attained. It is from this source that the men of the West have mostly drawn their information respecting the society, usages, laws, customs, and nationality of the Chinese people. The most noted of their encyclopædias is that composed by the Chinese D'Alembert, Ma Twan-lin. The work may be fairly compared with the great encyclopædias of the Western peoples. In extent and variety of subject-matter it deserves the praise of modern scholars. As a matter of course, it is not expected that the scientific and philosophical parts shall go beyond the learning and acumen of the race; but in other respects the work is worthy of the high estimation in which it is held in the East and in Europe.

Encyclopædia of Ma Twan-lin.

The same may be said, with certain limitations, of the still more extensive encyclopædia undertaken by the direction of the emperor Kang-hi, who reigned in the after half of the seventeenth century. The labor of preparation in this instance was assumed by a large corps of Chinese scholars. Their joint work might well be called *A Complete Collection of Ancient and Modern Books*. The work was a library in itself, amounting to more than six thousand volumes! It will thus be seen that this strange Oriental race has not been behindhand in the collection, condensation, and analysis of its aggregate learning; for we must remember that all Europe at the middle of the seventeenth century could

Kang-hi and his encyclopædists.

ENTRANCE TO TEMPLE OF CONFUCIUS AT CANTON.—Drawn by M. Thomson.

not have contributed a work having a moiety of the merit or more than a hint of the extent of the great national encyclopædia of the Chinese.

Biographical and general literature has likewise been cultivated among the Chinese, but not with distinguished success. In the case of biography there are certain ethical and intellectual vices prevalent among the people which peculiarly impede the progress and mar the value of such writings. For instance, sincerity is one of the many primary qualities prerequisite in a biography. What, therefore, should we expect in the case of a people with whom sincerity consists in the formal observance of a personal ceremonial? Among a people whose each member must speak of every other according to his rank, defer to him on the line of family traditions, and respect him whether he be respectable or not, sound biography could hardly be anticipated.

Chinese biography impeded by etiquette.

It were long to trace out the peculiar developments of the literature of the Chinese. Such a work would require a volume. It would also demand an extent and variety of learning and critical abilities not often possessed by Western scholars. It were not far from correct to regard the Chinese as the most literary people in the world. Reading is a universal art among them, and writing is wellnigh an accomplishment of all. The diffusion of a large measure of book-learning among all the people is one of the characteristics of the civilization of the race. Information is so generally disseminated that the people are intellectually more nearly on a level, more nearly possessed of common data and the common means of intercourse, than almost any other in the world. Education is more general in all places and with all ranks of society than even in Germany or the United States.

Diffusion of letters and book learning.

CHAPTER CXLV.—INDUSTRIAL LIFE.

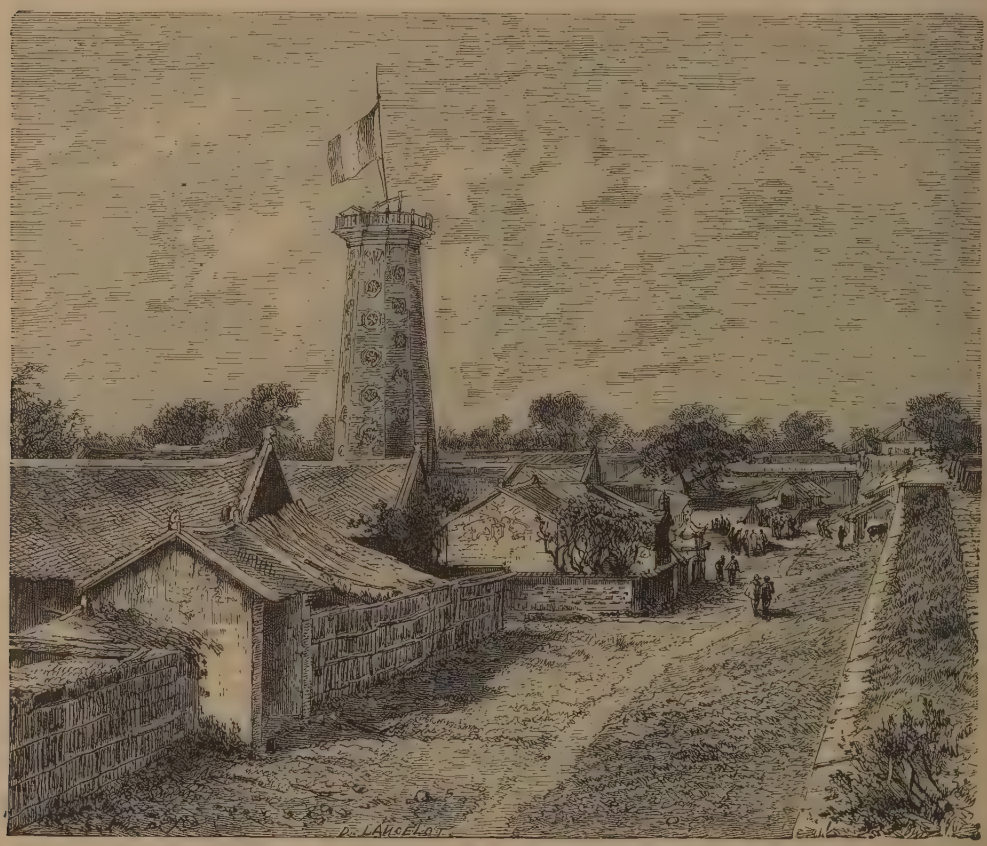
WE may now consider the industrial arts of the Chinese people. The subject brings us into contact with the largest aggregate of labor known to mankind. It presents the aspect of a race nearly four hundred millions strong, engaged in various vocations requiring different grades of skill, from the simplest of all labor to some of the most intricate and delicate processes known to the human mind and hand.

The first fact which strikes our attention in considering the industrial life of the Chinese is the balance, or equipoise, of the different kinds of industry. The policy of China has been immemorially against all manner of foreign intercourse. For century after century the policy has been pursued of total independence. This has made it necessary that the various industries of the people should support each the other and no more. It has signified that the overplus of agricultural products should be sufficient to supply that part of the people who labor in pursuits other than agricultural. In like manner, the products of the manufacturing industries have been sufficient—and no more than sufficient—to supply the needs of the millions who

Equipoise of Chinese industries.

do not manufacture for themselves. The industrial life as a whole, therefore, has been the result of an evolution and natural selection and adaptation very different from the aggregate result in such nations as cultivate intercourse abroad and are mutually dependent.

great extent on another far removed. This implies that the agricultural life is not limited to the production of two or three great staples, but that the other industries stand alongside and are blent therewith. This principle is carried so far that the household itself is largely



RICE TOWER AND MAGAZINE OF BAC-NINH.—Drawn by D. Lancelot, from a photograph.

We should not, however, suppose that the division of labor among the Chinese requires such a universal interchange as would be implied in the statements of the preceding paragraph. The industry, on the contrary, is greatly mixed and varied in every locality. There is a local as well as a general independence. It is not needed as a rule that any community draw to a

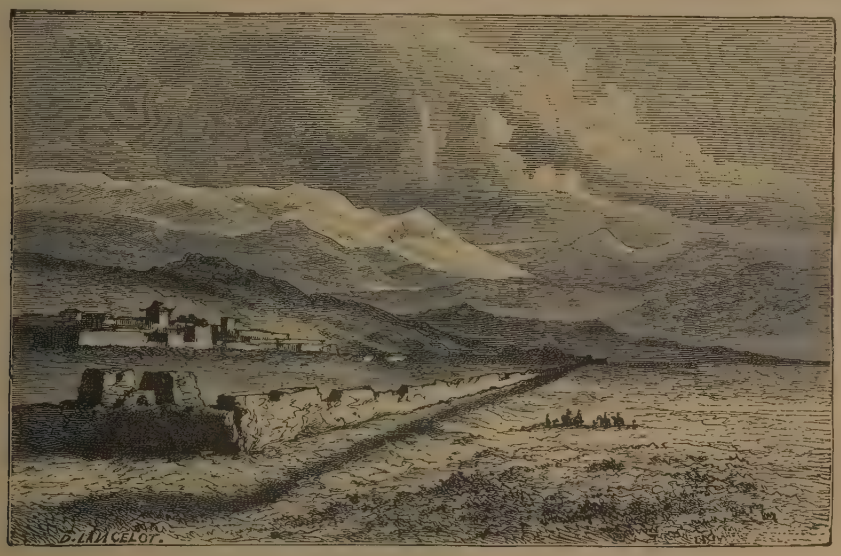
Law of universal interchange.

independent, producing from the soil and by the aid of the small arts the greater part of those things necessary and convenient for its existence.

The next general feature of the people, industrially considered, is the massiveness of the aggregate force which the Chinese may bring to bear on any common enterprise. The individual life is small in the extreme, but the collected

Aggregate industrial force of the people.

force of labor is great beyond measurement. We have in this respect the repetition of what we have often witnessed in the East, namely, the production of works incalculably great by the combined energies of men individually insignificant. This we have seen on the Babylonian plain. The same phenomenon was witnessed still more strikingly in the valley of the Nile.



EXTREMITY OF THE GREAT WALL.—Drawn by D. Lancelot.

Men were massed industrially in both of these situations by the authority of government, and their combined energies were directed to the accomplishment of some of the most striking results known to the history of mankind.

The same thing recurs in China. The Grand Canal and the Great Wall remain as the most significant examples which any people have furnished of the possible result of aggregated simple labor directed to single enterprises. The Great Wall is by far the most stupendous work of defense ever erected on the earth. It stands alone as a gigantic bulwark, bordering China on the north for a distance of nearly fifteen hundred miles. It also stands alone as a monument of human labor, having no fellow or counterpart among the works built by man. It reaches from east to west through fully twenty-one degrees of longitude, extending from its initial point on the coast of Leao-Tong to the terminus at the intersection of the fortieth parallel north with the ninety-ninth meridian E. from Greenwich. It embraces an aggregate mass of masonry incalculably greater than all the pyramids of the Egyptians and all the aqueducts and military roads of the Romans together!

Significance of the Great Wall.

The character of the Chinese wall is perhaps well known. Throughout the greater part of its course it consists of a solid granite rampart, with a height of from fifteen to thirty feet. The foundation is much greater than the breadth at the top, though the latter is sufficient to permit the riding of six horsemen abreast. At varying distances, though always within support the one of the

Extent and character of the work.

other, rise brick towers above the wall, most of which are about forty feet in height. These are of sufficient capacity to accommodate considerable bodies of armed men. Only in a few places, already defended by nature, does the wall sink down into a simple rampart. For the rest, it is a continuous bulwark of solid masonry so prodigious in extent and aggregate mass as to astonish even the greatest engineers of modern times. Nor should we forget that the great work was undertaken by the emperor Che Hwang-ti, in the year 214 B. C., at the time when Antiochus the Great was warring with the Parthians, and Rome was still engaged in her life-and-death contest with Carthage. At so remote an epoch was so prodigious a work planned and accomplished!

In considering the arts and industry and technology of the Chinese it is needed that we should generalize rather than descend to particulars. Should we attempt to give a detailed account of the multifarious industries practiced by this people, and the peculiar manner, of the accomplishment, a volume could not contain the results of the study. The next general feature of Chinese industrial life, considered as a whole, is its manual character. That which is done in China is done with the hands, assisted only by such primary implements and tools as must have been tediously invented at an age before the beginnings of recorded history.

Manual character of Chinese industries.

The peculiarity of the whole life of the Chinese people is that it presents an aspect of what seems to be an arrested development. There was clearly a time in the past history of the race when its evolution along many lines ceased. From that time forth the race appears to have improved no further. *Before* that time there was clearly an epoch of ingenuity and progress. It is manifest that the Chinese were in possession of many of the useful arts and discoveries at a time when the human race still occupied only two or three bright spots on the whole earth; certainly at a time long before the Spartan oligarchy and Athenian democracy had risen to give its first splendor and fame to the Aryan race in Europe.

A case of arrested development.

But this age of advancement, discovery, invention, achievement, among the Chinese terminated as it were by crystallization. Progress ceased. Discovery was made no more. Invention was no longer cultivated. Henceforth the race placed itself upon the level of its previous achievement, and has ever since maintained it in a manner wonderful to Western thought. In the West we have either rise or decadence. Here the stationary and fixed aspect of race-life does not appear. In China, on the contrary, everything is stationary. It is a peculiarity of all industry that it presents itself in the character of handicraft. There is not another civilized people in the world who in the prosecution of the industrial and mechanic arts apply the hand so directly to the task as do the Chinese.

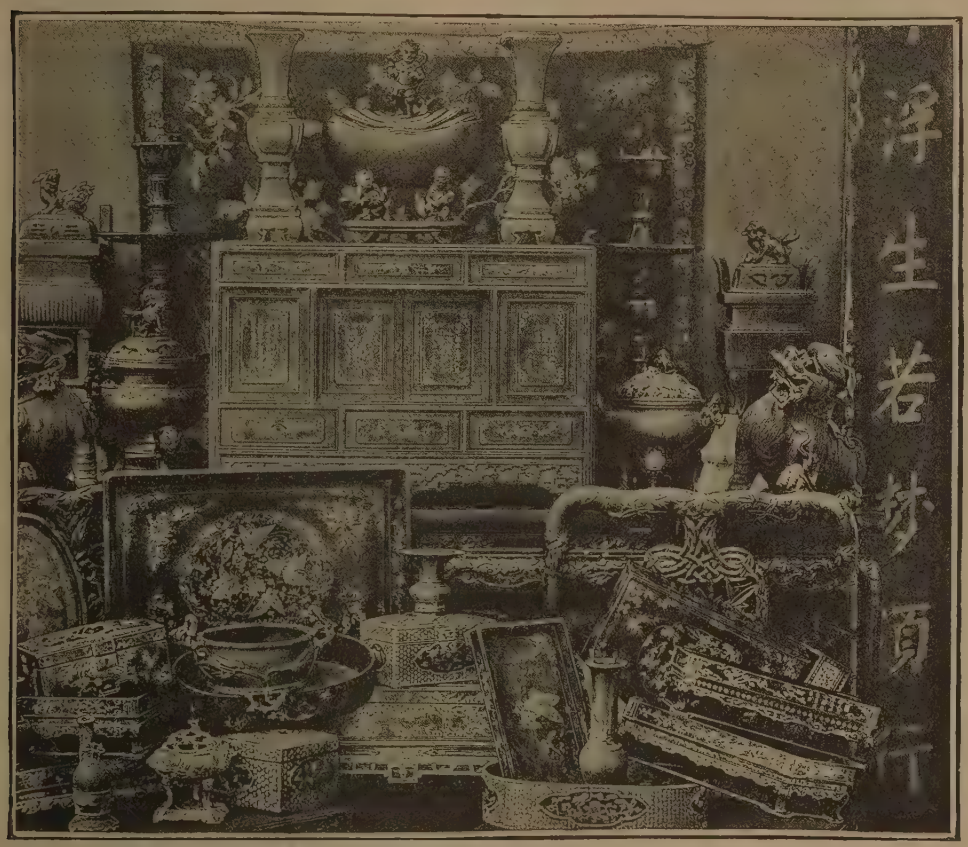
Progress ended in crystallization.

In this particular of handicraft, skill and ingenuity can go no further. The Chinese are experts in the tactual application of bodily energy to the accomplishment of every industrial task. In this sense there is not and never was a more skillful people; but as it respects implements, tools, machinery, their use and invention, there was never another people equally developed in mind so ignorant and unskillful. Not even the

Chinese skill in handicraft.

desire of machinery and invention exists among them. On the contrary, there is the fear of both. Such things appear to the Chinese imagination as a part of that innovation and change which they regard as the one fatal portent to their future nationality and happiness.

certain simple implements, such as harrows, rude plows, hoes, and rakes. With these he cultivates the soil. To a certain limited extent he uses the domestic animals for draught, but it is more in accordance with his genius and disposition to hitch his wife to the small



DIVERSE INDUSTRIES OF HANOI.—Heliogravure by Boussod and Valadon, from a photograph.

The result of all this is that the Chinese in every department of industry work with their hands, using only a minimum of simple implements and apparatus. This is seen in the primary industries of the field. The Chinese husbandman and gardener applies himself directly in the primitive manner to the tasks of his calling. True, he has

Only the hands are needed.

harrow, or to draw it himself. Such a process is safer than the other! It is more natural, and therefore more successful. It is more satisfying; for the laborer seems to do it himself. It is conservative, having been attested by the experience of the past.

Not only in the direct cultivation of the soil, but in the secondary arts relating to such cultivation, the Chinese

method is strictly manual. In no other country of the world has the system of irrigation been so well perfected. The bottom ideas in the system are reservoirs of water and canals. Wherever practicable the natural volume of rivers is used by diversion into the fields. In doing this great skill—derived no doubt from long experience—is shown. The water is distributed in the right quantities and to the proper localities. In many of the smaller pursuits of the garden and the field water is carried by hand, and the growing crops thus carefully and intelligently supplied with the requisite moisture. The reader must bear in mind the crowded condition of the population and the consequent small allotments of lands. Perfect cultivation of the entire soil is therefore requisite, and this is done to a degree hardly attained in any other country.

Manual method in field and shop.

For a long time the problem of maintaining the fertility of the soil against the annual draught of the crops has met the Chinese and demanded their constant attention. But they seem to have solved the difficulty by the most elaborate and painstaking system of manuring known among any people. To resupply the soil with the elements of fertility is one of the great pursuits. The business requires the constant care of the husbandman and gardener. As a result of this necessity it may be truly said that in China nothing goes to waste. It is a part of the domestic economy to preserve all waste material, all decaying matter, all refuse and ordure of whatsoever kind, for the purpose of replenishing the soil.

Necessity of fertilization.

MACHINE FOR RAISING WATER, AT LAN-TEHEOU.—Drawn by Thomas Weber.

This policy is carried out to the smallest particular. Nothing is burned with fire; for that would be to dissipate its strength into the air. It has been

noted with wonder that even the small human products of the barber-shop, bits of hair and beard, etc., are carefully gathered and sold to the farmers to be distributed on the soil. By carefully husbanding the waste resources of so vast a population, and by adding thereto all ashes, muck, gypsum, and the like, the soil, notwithstanding the drain upon it, is kept up to a maximum of fertility.

Chinese economy regarding the soil.

The Chinese are not satisfied in some parts with one crop to the year. In the broad region between the Yang-tse and Yellow rivers two crops are commonly grown from the same ground. As yet the Chinese have learned little of the value of rotating crops as a means of reviving the soil. They rely, therefore, almost wholly upon the means above referred to for preserving the fertility of their fields and gardens.

The double crop.

In the gathering and preservation of their crops the people exhibit the same primitive disposition as in the matter of planting and cultivation. The cereals are generally reaped with hooks, and are threshed on the treading floor, or with the flail. Though in recent times a knowledge of Western machinery has necessarily been carried to the Chinese, they show no disposition to abandon the long-established methods for what is to them at least untried experimenting.

Primitive method in all things.

One of the peculiarities of the situation arising from the density of population is the extinction of grass. Grass is not sufficiently valuable to contend with the life-supporting grains for the possession of the soil. Therefore China has no meadows properly so-called. The people gather from the marsh lands and hills whatever grass and sedge may there grow of itself. This is used in part for fuel and in part as feed for domestic animals. The latter, however, are reduced to a minimum. Stock-raising has the smallest place in the economy of the people. As a matter of fact they are unable to live upon those costly nitrogenous foods which are worked up by feeding the products of the soil to granivorous animals. No animal except the hog, and, to a limited extent, the sheep, is regularly eaten for food.

Correlations of grass, grain, and animal life.

In the same way butter and cheese are discarded and hardly known by name. The people have found, however, that pigs and poultry can be produced with profit. Domestic fowls are greatly used by all classes. To this we must add the great quantities of fish consumed in all parts of the empire. It is estimated that at least a tenth of all the people have fish for their principal food. It is a part of the national policy to keep up the supply of fishes in all the rivers, streams, and lakes. Besides this native supply, large importations are necessary to support the demand.

Pigs, poultry, and fish for food.

For the most part the Chinese are expert to a degree in the catching of fish. Their methods are at once the surprise and admiration of Western travelers. They use not only such primitive apparatus and tackle as are common to many races, but also other devices not known outside of their own country. Among these may be mentioned the training of cormorants to catch fish. This is a common method, and the European sportsman sees with astonishment an otherwise wild bird solemnly serving man by taking fish to supply his table.

Expertness of Chinese fishermen.

Still another condition arising from the density of the population is the economy of all the cultivable soil. In the

more populous districts it would appear that the people begrudge to themselves the small area occupied by their houses. The rest is almost entirely under cultivation. Nothing like it may be seen anywhere in Europe, not even in the garden lands of Holland. The Chinese ownings are not separated the one from the other by fences, walls, or hedges, as in Europe and America; for even the narrowest fence would occupy valuable space. The gardens of one owner run up to those of his neighbor, and his to the next man's, and so on to the distant horizon. There is neither division nor break; for to divide would be to sacrifice a part of the soil. It goes with the saying that in such districts every square foot of earth is diligently broken, planted, cultivated, and the product thereof gathered and preserved with a skill and economy as admirable as it is unknown in the wasteful West.

Admirable economy of lands for cultivation.

Out of this may be deduced the fact of the pressure of the vast populations of China upon the means of subsistence. If we regard the human race as a whole the problem here presented is perhaps the largest in the present civilization of mankind. Meanwhile the progress of the Chinese in all of the mechanical arts is slow to a degree. Perhaps it were truer to say there is no progress at all. It is the peculiar mode of the Chinese

Pressure of population on means of subsistence.

CHINESE FISHING METHODS.—Drawn by Theodore Weber, from a photograph.

mind that it is highly imitative, but in no wise inventive in its activities. Possibly it is well for the race that it is so. As it is the population is decentralized. The Chinese are admirably distributed in villages, hamlets, and separate residence over the country. True, some of the provinces, and in particular some of the districts, are more densely peopled than others; but it could not be said of any part that it is sparsely populated.

PAVILION AND LAKE—CASTLE AND TOWER IN BACKGROUND.

What, therefore, would be the effect of the introduction of labor-saving machinery into a Chinese village? Evidently this uniform distribution of the people could not be maintained if the simple labor by which they are now supported should be supplanted by the concentrated and highly productive energies of machinery. The transformation which must follow such a change would amount to an industrial and social revolution, which, if we mistake not, would for the present at least be highly disastrous to the Chinese as a people. Their conservative instincts leading them to cling to their primitive methods of industry thus seem, against the general laws of progress, to conduce to the happiness and welfare of the race.

Probable results of labor-saving machinery in China.

The priority of the Chinese in many of the industrial arts is known and acknowledged among all civilized nations. They it was who first manufactured silk, and long afterwards gave the art to the rest of the world. How skillful and painstaking must have been the work of those ancient and curious artisans who first discovered and watched the metamorphoses of the butterfly, noting its habits, the product of the grub, and conceived the possibility of collecting the delicate thread from the cocoon! Great was the genius of him who then imagined the possibility of combining such gossamer into threads and weaving it into a web. Still greater was the adventure of him who first saw the possibility of yoking the capricious butterfly to the chariot of human

Priority of the Chinese in the production of silk.

progress; of taming, so to speak, the grub; of converting the mulberry tree and the oak into the materials from which the finest garments worn by mankind were to be produced!

All this, however, the Chinese did in an age so far removed that tradition has not recorded it. To the same race we

A CHINESE VILLAGE.

are indebted for navigation. Perhaps the means of going to sea and of ascending and descending rivers by boat and ship were independently discovered by several of the ancient nations. The Chaldees may have made such a discovery. The Egyptians doubtless invented navigation for themselves. The Phœnicians claim a kind of priority in a

They claim the invention of navigation.

like work of progress and adventure. Without doubt the Aryan races of the lower Indus produced a system of boating, and proceeded from that to the building of ships and the navigation of salt water. But after allowing for all these independent movements of the early races, we must still accord to the Chinese the true invention of the art of navigating the sea. Not only so, but we must likewise accredit them with the first knowledge of the means and agents by which navigation was made safe and expedient. By common consent they were the discoverers of the qualities of the lodestone and the inventors of the sailor's compass.

In the same manner the Chinese are

entitled to the honor of having first invented and applied explosives in the arts and in war. They it was also who invented the process of making from clay those beautiful porcelains and delicate transparent wares which have always been the admiration and until recently the despair of Europe. In short, in many of the most important departments of human activity and progress the Chinese were clearly, unmistakably, the leaders of mankind, the first makers and organizers of the civilized life.

Also the invention of explosive compounds.

In view of these circumstances, there is something impudent, grotesque, preposterous, in the attitude and sentiment of the Western nations with respect to this great and ancient people. True it is, as we have seen above, Chinese progress was arrested by circumstances and conditions which we are little able to understand. Our ignorance of the situation many centuries before the Christian era is so great that we have failed to discover the causes of the sudden crystallization and subsequent unprogressiveness of the race. But these facts, little creditable to ourselves, should by no means blind us to the tremendous achievements, originality, and leadership of the Chinese in the very dawn of civilization.

Impudence of Western peoples respecting the Chinese.

In the working of the metals the people of the Celestial Empire are not well advanced. This is said of mining, smelting, and the like, and not of the ability of the Chinese smiths and engravers to do delicate work *upon* metal when it has been once prepared therefor. It is the inaptitude of the miners in the use of machinery which has prevented their progress in extracting ores and reducing them from their crude form. Out of the nature of the case, this kind of work can not well be accomplished as a handicraft. The obduracy of ores is too great. The labor of handling and smelting them is too heavy to be accomplished with suc-

Mining, smelting, and metal work.

UNWINDING THE COCOON.—Drawn by Barclu, from a photograph.

cess without the knowledge or assistance of machinery.

In the manufacture of ironware, however, from rods and sheets already prepared, the Chinese workmen have a fair measure of skill. In the carving of ivory, wood, horn, and the like, they are perhaps the most expert and skillful workmen in the world. The products of this kind of labor are multiform, and their presence in the marts of every civilized people shows conclusively the superiority of the cunning workmen who produced them.

INLAYER AT WORK.—Engraved by Hildebrand, from a photograph.

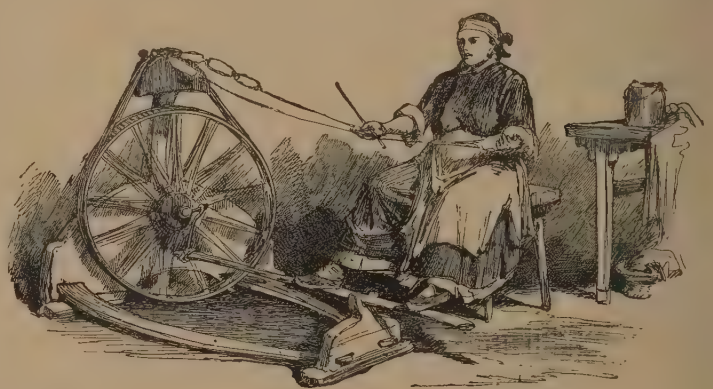
Skill of the Chinese carvers.

In the production of fabrics we should mention that fine, durable cotton cloth, nankeen, which is made in so great abundance in the central provinces of China. This also is exported to all parts of the world. Wool in China is produced to a very limited degree, and woolen fabrics are limited to the felt goods used in the manufacture of shoes and hats, and to woolen rugs. For the rest, this material is not used for clothing or in any other part of the domestic economy. Cotton goods and silks take the place of the same in the making of apparel for both summer and winter.

Fabrics, and the materials of them.

In internal trade the Chinese surpass all other nations. This involves the building and extensive use of boats and ships. Examining the craft that ply the Chinese waters, we find again a remarkable example of that arrested development which seems to be the most striking characteristic of the civilization of the race. The boats and ships and the whole naval tackle produced by the Chinese have the same character and appearance that they had when they were first observed by Europeans, and without

Antique types of boats and ships.



WOMAN OF SHANG-HAI SPINNING COTTON.

doubt are identically the same as those in use before the Christian era.

It implies much that the Chinese, as we have seen above, were the inventors of navigation, the first promoters of extensive commerce by river and sea. It is also a noteworthy fact that at a period antedating the beginnings of formal history ships controlled the eastern Mediterranean. Since then the naval building of the Chinese has known no change. The junks employed in commerce and even in war are in no wise better than the same craft used two thousand years ago. The shipbuilders of the race appear to have satisfied themselves with the

JUNKS AND SMALL CRAFT ON RED RIVER.—Engraved by Barbant, from a photograph.

the Chinese had already brought their boats and ships to a fair degree of efficiency and safety. It is not claimed at the present time that they are not well built, or that they do not, as a rule, stand the stress of the elements to which they are exposed. But the evolution of form and general character was arrested, if we mistake not, at a period before Greek structure, size, and qualities of their vessels, and to have followed henceforth the established models. Nor does it appear even at the present day that innovation in the docks of China is sought or tolerated.

Early development of Chinese shipbuilding and navigation.

As a consequence we have some remarkable results. It is probable that the boats and ships employed by the Chinese in commerce on river and canal

and coast surpass in aggregate tonnage, as they certainly surpass in number, the boats and ships of all other nations in the world! Every Chinese river and navigable channel is alive with shipping. The view on one of the great thoroughfares, such as the Grand Canal, the Yel-

Universality of commerce on river and sea.

low, or the Yang-tse, surpasses all description. The scene has its industrial and also its social aspect and inspiration. The sailors and merchants are legion, and their life and manner on the whole are far more joyous and free than may be seen among the corresponding classes on Western ships.

SEAGOING COMMERCIAL SHIP OF THE CHINESE.

In the manner of building, that is, architecture proper, the Chinese at an early age reached a certain style and manner from which they have never since departed. In one respect the houses and other structures are in close analogy with those of Indonesia and the southeastern parts of the Asiatic continent. This is in the quality of lightness. It were hard to say whether the scarcity of materials, in particular the scarcity of wood, or a certain ethnic preference has led to the peculiarly light and, we might say, unsubstantial, character of Chinese buildings. Houses of the common class are made as much as practicable of bamboo and other light but quite durable woods. The building is by no means imposing, but is not want-

Architectural styles and materials of building.

FLEET OF BOATS DESCENDING THE RIVER CLAIRE.—Drawn by Theodore Weber, from a photograph.

ing in picturesqueness. There is also a certain tenacity of structure. The Chinese house—whether of wood or bricks or stone—resists attack, whether of man or the elements, much better than would be supposed by one who judges only from the weight and solidity of the materials. Perhaps the most striking feature of the architecture is the peculiar roof, with its descending catenary curve. This gives the leading "feature" to the whole. The roof distinguishes the Chinese building from the house, temple, or palace of any other people.

NATIVE MERCHANTS.—Drawn by E. Ronjat, from a photograph.

The Chinese city has attracted much attention and elicited many descriptions from Europeans. Here the buildings range from mere hovels, upward through many grades of size and elegance, to those elaborate and indescribable temples and palaces which are the masterpieces of Chinese structure. The cities are greatly crowded. The houses are packed together as closely as possible, and the narrowness of the streets is the most surprising feature. These are no more than mere alleyways, ranging from eight and ten to twelve or at most fifteen feet in width. It would appear that in determining this confined style of city building the Chinese have consulted economy of space, regarding it as a waste of the earth's surface to use it in making broad and commodious streets.

Aspects of the Chinese city.

It is through and along these narrow alleys that the innumerable throng of merchants, traders, artisans, and people make their way on foot, back and forth, in their daily vocations. The surprising thing is how so great crowds engaged in business, enterprise, and adventure make their way and find their place through such insignificant passageways as the streets of the great cities. Not only the human tide, but the tides of merchandise and manufacture pour along these mere gullies of metropolitan ventage. To add to the difficulty of the situation, the shopkeepers and marketers have their counters and low porches opening

Trade and vocations of the thoroughfare and alley.

DISCHARGING CARGOES WITH LIGHTERS.—Drawn by Theodore Weber.

directly on the so-called streets. At these the buyers must of course stop and select and chaffer with the sellers.

Building sentiments respecting ancestors and posterity.

In the greater part of the building of the Chinese we may discover the quality of impermanence. It is clear that the builders do not build for posterity. The houses, as we have said, are more durable than their appearance would suggest to a man of the West. But there is little or nothing to indicate the desire of the builders or occupants of houses that their abodes shall endure for coming generations. In this fact is revealed one of the striking peculiarities of the Chinese mind. It is more concerned by far with ancestry than with posterity. Herein the disposition of the race is strongly contrasted with that of the Aryan peoples. The latter, as a rule, care but little for their ancestors, but turn with eagerness and expectation to posterity. This is precisely reversed in the Orient. The characteristic is manifested in many parts of Oriental civilization, and in none more distinctly than in the character of structure to be seen in China.

Interior and exterior decoration of houses.

Another quality of Chinese building in which it is contrasted with that of the Western nations is the relative importance attached to interior and exterior decoration and beauty. In the private buildings of China no particular effort is made to secure beauty and elegance in the exterior appearance of the edifice. It is within that the workmen and owners of houses strive to secure elegance, comfort, luxury. The decoration is almost wholly of the interior. It is no unusual thing to find in a Chinese house of very moderate size and modest appearance an amount and variety of luxurious and costly decorations and furniture that might well be used in a European mansion or palace. Whether the one method or the other be the more consistent with the canons of good taste and the principles of common sense the reader may judge.

Unaspiring character of Chinese architecture.

A third peculiarity of the architecture of the Chinese is the absence therein of structural elevation. The buildings never rise to more than a moderate height. Even the palaces and temples would be accounted low and unaspiring in any civilized country of the West. While there is great elegance of structure and gorgeousness of ornamentation, the buildings nowhere rise to the ambitious height of the corresponding structures in Europe or America. Perhaps the conservatism of the race finds expression in a certain timidity and caution of the Chinese architects which limits their designs to the lower kinds of building. As a rule, the superior structures of China, such as temples and palaces, are not more than from forty to fifty feet in height.

Absence of hurry and confusion in Chinese life.

One of the peculiarities of the Chinese industrial life in all its aspects is the absence of hurry and confusion. These elements of chaos, so greatly loosed in Europe and America, are not discoverable even in the heart of the most populous Chinese cities. There is a certain plodding ease and regularity of action which distinguishes the race in all its moods and enterprises from the peoples of the Western continents. To a certain degree the activities of China in the various pursuits of life may be quickened beyond the accustomed gait; but as a rule all the exertions and enterprises of this great and unique people flow with uniform current and unvarying volume; there is neither divergence nor storm in the channels of their quaint and primitive civilization.

CHAPTER CXLVI.—CONSTITUTION AND LAWS.

E come in the next place to notice the civil constitution of Chinese society. Here again, first of all, we find a condition which was evidently established at a date when only a few points of light were discoverable in the whole landscape of mankind. For centuries and ages the government of China, though often disturbed by revolutions and supplantings of one dynasty by another, has fallen back into the accustomed form, and pursued that course best adapted to the dispositions and genius of the race. If that government be best which to all seeming is suited to the desires and aspirations of the people, then indeed has political legitimacy never risen to a higher level than in China.

Custom tends to produce political legitimacy.

What, then, is the constitution of the Chinese government? The question is not unimportant, for here again we may remind the reader of the magnitude of the fact before him. It must be remembered that under the imperial administration of China much more than one fourth of the entire population of the globe is swayed. The vastness of this imperial rule, as well as its peculiar character, may well attract the interest of all students of political history.

Importance of the Chinese constitution.

In the first place, we may note the emperor himself. He is a hereditary autocrat. He is absolute to a degree; not surpassed in the case of any other ruler—at least in modern history. He is an emperor. He is also a patriarch. He holds not only the imperial, but also the patriarchal relation to his people. As a monarch, he is exalted to a station inconceivably high. He is the inheritor of the divine right. In so far as the Chinese ideas of a supreme ruler are fixed and definite—in so far as they may be defined as having a sense of religion and religious obligation—to that extent is the emperor the representative of the Supernal Power on earth. He is regarded as intermediary between his people and the gods. He is, moreover, the representative of that great fact called ancestry, so much regarded by the Chinese, and so potential in influencing their social and civil conduct.

Supreme place and absoluteness of the emperor.

We have said that the emperor is absolute. This statement must be taken with the usual limitations. No human ruler has ever been absolute in the true and unlimited sense of that term. All are restricted—some by one kind of conditions, and others by others. In the first place, there is the restriction of custom and precedent. The emperor may not violate either. In a general sense, the emperor is bound to constitutional lines of conduct. He must also be of right character and purpose. He must love, protect, and in a certain sense serve, his people. His people are as his children. They are his and he is theirs. The relation is almost parental. If discord prevails, that is an evidence that the emperor has not properly performed his part. He is himself obliged to accept the discontent of his people as a proof of his own incompetency or badness of disposition.

Necessary limitations of his office.

All these principles have grown into constitutional rules which the emperor

EMPEROR OF THE TANG DYNASTY.—After a native painting.

may not violate or disregard. Moreover, the nine great classics—the teachings therein contained—are a part of the constitution of the empire. These works are universally understood. They are taught in the schools as fundamental to right citizenship. Every candidate for public office must pass examination

INSURGENTS CARRYING THE HEADS OF VICTIMS.—Drawn by Eugene Burnand, after notes of P. Neis.

in them and acknowledge their authority. Otherwise he may not serve the state at all. The emperor himself is under the sway of the doctrines of these books.

The nine classics a part of the constitution.

The constitution of the empire thus rises above the emperor himself. If he acknowledges the supremacy of the constitution, walks thereby, loves and protects his people, all is well; but if he dares to violate the established doctrines, to break the rules of administration and justice which ages of experience and the teachings of the greatest sages have established, then it is ill, not only with the people, but with him. They may rise against him. There may be just insurrection against unlawful rule. The emperor and his powers may be resisted. He may be violently opposed and put down. He may be removed from the throne and his place be given to another more righteous than himself. If he strive by force of arms and unjust use of the power at his disposal to reëstablish himself, to hold his throne amid the wrecks of law and custom and sage teaching and precedent, he may be attacked and pursued even to death. The right of rebellion thus exists in China, as everywhere, and is the final guarantee against what would otherwise be, or might be, the intolerable absolutism of the ruler.

Custom concedes the right of insurrection.

The superficial estimate of such a position as that held by the Chinese emperor is almost wholly erroneous. It is popularly supposed that such a state is one of luxurious ease, pampered self-gratification, imperial relaxation, and independence. But such is not the fact. The emperor is hedged about with rules, usages, ceremonials, and exactions which make his life anything else than a life of ease, indulgence, and grandeur. Of grandeur, there is no doubt much; but even this can hardly be appreciated by a prince who is born in the purple, reared and educated in the court, and whose horizon is bounded thereby.

Popular misapprehensions respecting the emperor.

The emperor instead of being free has scarcely a day in his whole life that he may call his own. If the ordinary life of the Chinese is burdened with forms and ceremonies, what shall be said of the emperor? That high ruler may never, except on days of state, leave the walls of his palace. He must attend promptly and exactly to all the ceremonials belonging to the imperial office. His duties are exacting in the last degree. Were it not for the patient temper of the race and the careful preparatory discipline to which the emperor in person, while yet an uncrowned prince, is subjected, it might be believed that human nature could not bear the intolerable servitude to which the imperial office is reduced.

Constraint of his situation.

Only at rare intervals is the emperor permitted by his duties to amuse himself in the manner of men. All of his personal joys and pleasures are bounded by his palace. It is easy to perceive in such a situation how the harem would flourish, particularly in the case of an emperor naturally given to indulgence and ease. It stands to the credit of the Chinese rulers that many of them, notwithstanding what may be called the hardships and the strong temptations of their position, have lived brave and heroic lives, reigning long and well, and transmitting reputable characters to after times.

Trials and temptations of the imperial life.

In the nature of the case the emperor can not rule without assistance. To this end there is appointed to him what is

THE EMPEROR IN PRIVACY.—Drawn by A. Slom, from a photograph.

called the Nuy Ko, or as we should say, a privy council. With this body the emperor consults, and by it is freely advised before making his decrees or adopting any measure of administrative policy. After the Nuy Ko comes that assisting body called in Western nations the cabinet, or ministry. This consists of six departments, namely, War, Punishments, Office, Ceremonies, Revenue, and Works. Besides these there are two subordinate bureaus, Music and Censorship. At the head of each of these departments is placed a board, consisting of several officers—not one, as is the method in Western governments. Through these boards the greater part of the administrative business of the empire is brought to formal action and prepared for the approval of the emperor.

Methods and departments of administration.

Of the different departments we may remark that the Board of Punishments corresponds in general to what is called in European countries the Department of Justice. The Board of Office has supervision of the civil service. The Board of Ceremonies would have but little place in any Western administration, but in China its place is important. The Bureau of Censorship has respect, not as might be supposed to the rights of publication, but to the way in which the underofficers of the empire perform

WOMEN OF THE EMPEROR.—Drawn by A. Slom, from a photograph.

Duties of the ministerial officers.

their duties. The censors are authorized and honorable spies who pass from place to place within their several provinces noting the manner in which the mandarins perform the duties of their several offices. If this is done well, there is a report of approval; if ill, then an adverse report, and the officer offending is generally removed in disgrace. The censor has a right to criticise the highest as well as the lowest, and his report is generally conclusive of the matter under consideration.

Bundestaat and Staatenbund.

China—the Chinese empire—must be conceived as a collection of nineteen powerful, semiindependent provinces, or states. These are bound together by the imperial bond. It were hard to say whether the system corresponds more nearly to the Bundestaat or the Staatenbund of Europe; that is, to the union or the confederacy of the New World. On the whole, perhaps, the Chinese empire is a union. The imperial authority is paramount. The states or provinces are not independent, but only local under the empire.

System of provincial governments.

It is in the provinces, however, that we must look for the direct administration of government. There is a sense in which it may be said that the imperial government has no subjects. The chief feature of the system which gives it coherence and solidarity is the appointment of the provincial viceroys by the central government. Each province has its viceroy. Sometimes, though rarely, the viceroy has rule over two provinces. He is the imperial representative, and has supreme jurisdiction within his territories; that is, supreme under the empire. He may proceed even in matters of life and death without consulting the central administration; but this must be in cases of emergency and danger.

Relations of viceroyalty to the government of provinces.

It is in the Chinese provinces that the principles of local self-government and imperial authority join and combine in common methods. While the viceroy is the representative of the empire, the provincial governor is the representative of his state and people. The latter officer is regarded as of inferior rank to the former. He may be said to be the entailed representative of the ancient feudal system of suzerainty which gave away at some time in the past to imperial authority. The governor has his own administration, and there is not much clashing between his government and the authority of the viceroy. The provincial government has its department of the treasury, its salt commissionership, its grain collectorship, its judgeship, and the like, at the head of each of which is placed a provincial officer. The provinces are well organized for judicial purposes, for the collection of taxes, and indeed for all the functions of governmental authority.

The fretting of theory and practice.

Practically the system of administration is not by any means so good as the regularity and precision of the methods might seem to warrant. In practice there is a vast deal of corruption and malfeasance in the provincial offices. Notwithstanding the safeguards which Chinese methods and precedents have thrown about official life, there is almost unlimited abuse. This relates particularly to bribery and the general corruptions by money. As in most countries, the unwise policy has been adopted of paying but insignificant official salaries. With the increase of population and the duties of office, the expenses of the

officers have increased until, were it not for the civil service system, the whole of official life must be remanded to the wealthy aristocracy.

The fact, however, that the competitive examinations are open to all alike prevents this result. The poor as well as the rich can compete for office, and the one as well as the other win and take the prize. This done, the officer finds himself without adequate means of support, and bribery and peculation come in to supply the rest. The abuses of such a situation have become customary and almost universal. Even judges in the courts are almost openly bribed by their clients, and justice is often utterly perverted by the longer purse.

Prevalence of bribery and peculation.

MILITARY GOVERNOR OF HAMI.—Drawn by E. Ronjat.

It has thus happened that what was no doubt originally an austere and honest administration of law and usage has become perverted to base ends. No doubt there is a large residue of honesty, and it could not be said that the provincial or imperial government winks at universal corruption. It is a peculiarity in such cases that one people is able to see the sin and crime of another—not its own at all. The forms of abuse in government that prevail in one nation do not uniformly appear in others. In China the national sin is dishonesty. This extends to the people. It can not be denied that lying, misrepresentation, deceit, and advantage-taking are common to nearly all classes of the Chinese. They do not appear to understand or to feel the great fall which they have suffered in these particulars from the standards established by the severe moralists who produced the classics and, out of them, the constitution of the empire.

Vices of administration; dishonesty in particular.

In every civilized country one of the striking features of the administration of law is the infliction of punishment. Every student of human history knows that the tendency of civilization is to eliminate punishment as a fact, or at least to reduce it to milder and still milder forms and to a minimum in degree. The various races have in these respects different standards and tendencies. It is the misfortune of the Chinese that their system of punishment seems to have been devised far back in the Middle Ages, and having once been established, its usage has continued under the conservatism of the race with little abatement or modification. No other civilized people punish so much or so severely. The methods and measure of punishment, while not savage in administration, are barbarous and inhuman to a degree.

Barbarity of Chinese punishments for crime.

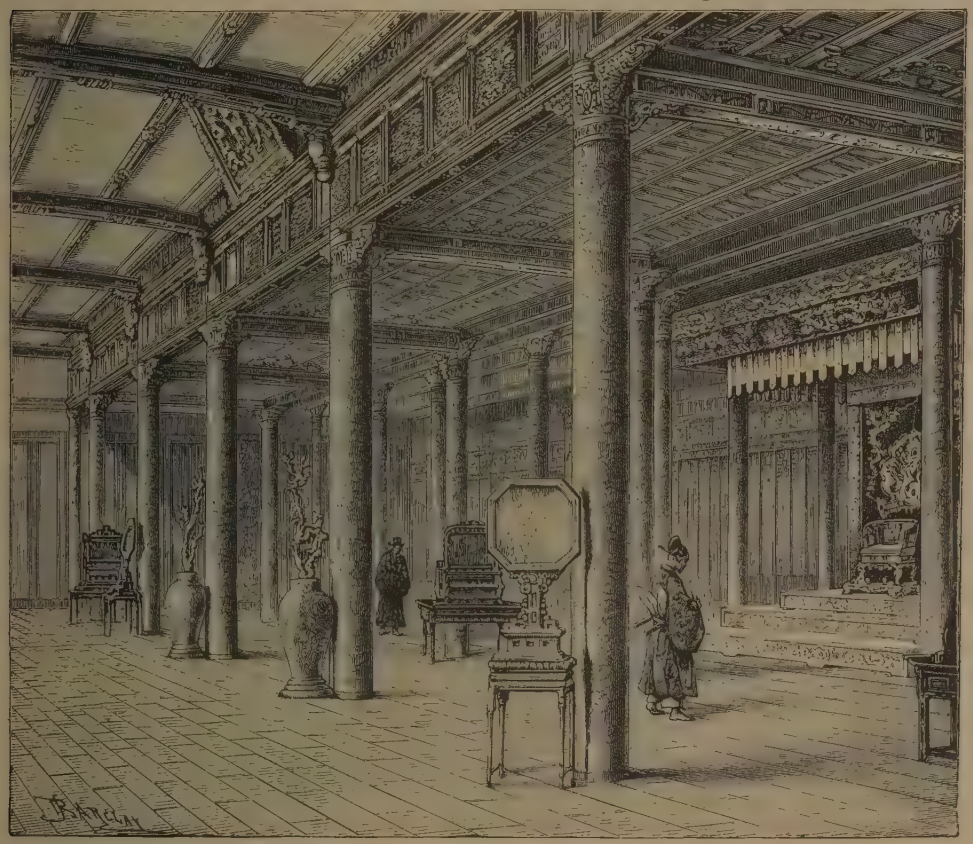
Before noting the methods of punishment in vogue among the Chinese we may, however, with profit turn to some

ethnic peculiarities upon which such facts in life mostly depend. In the first place, we should observe the varying degrees of pain, of sensibility thereto, of acuteness in suffering, to which peoples of different races are subject. Men are by no means alike in these particulars. They of a common race and kindred are not equally sensitive to pain. There is no respect in which nature employs a wider range of method than in fixing the nervous sensitiveness in individuals. Some are highly susceptible; others quite insusceptible to suffering. In some constitutions the nervous structure is so highly and finely developed that the mere appearance of pain—its presence in others—is sufficient to produce serious results.

Sensitiveness to pain varies with different races.

From this extreme of high sensitiveness men and women are graded down to a level on which they meet the contingencies of physical and mental pain with astonishing indifference. The very same differences of constitution appear among the races. Some suffer; others suffer little. Among the latter the Chinese are the most conspicuous example. All the Turanian races are apathetic. The Mongols are proverbially indifferent to suffering whether in themselves or others. The stoicism which has been so much remarked upon in the character and conduct of our

The Mongoloids are especially insensitive.



THRONE ROOM OF A VICEROY.—Drawn by Barclay, from a photograph.

native North Americans is really referable to that difference of ethnic constitution which makes them little susceptible to pain—even in the form of torture.

Punishments established on the scale of sensitiveness.

If we mistake not, the system of punishments in any country will, in the long run, be established and perpetuated by this natural scale of sensitiveness. In the case of the Chinese their apathy and indifference to the fact and presence of false testimony, or if he refuse to testify, or if in some cases his testimony be disagreeable to the wishes of the court, he may expect the application of torture.

Torture and other special forms of infliction.

One of the commonest methods is that of laying the victim on his face with exposure of all the lower part of the body. The inquisitor stands ready with a split bamboo. He whips or beats the victim until he is mutilated and bloody. Some-

GARDEN OF A GOVERNOR GENERAL.—Drawn by Dosso.

human suffering are remarkable. Severe and inhuman punishments under the law are the result. In the administration of justice the officers punish much. Indeed, the determination of justice turns in the first place upon inhumanity; for torture is one of the common methods practiced in the courts.

To this ordeal witnesses and false witnesses are freely and cruelly subjected. If the witness be suspected of times witnesses are suspended by the thumbs. Sometimes the fingers are inserted in bamboo vises, and horribly squeezed, after the manner of that atrocious Inquisition, the memory of which will never pass from the pages of European history. Other kinds of ingenious torture are employed, both as a means of punishing for false witness and for obtaining what the witness is supposed not to desire to divulge.

SCENE ON THE ROAD FROM PEI-TEI-SIN TO TSIN-TCHOO.—Drawn by Theodore Weber.

VICEROY OF SOO-TCHOO-TAN.—Drawn by E. Ronjat.

Chinese methods of capital punishment.

All this falls short of the cruel punishments to which condemned criminals are subjected. The Chinese executioners and the people generally seem to be shockingly indifferent to the sufferings of those who are condemned for crime. Capital punishments are freely, almost recklessly, administered. There are three or four methods of destroying the lives of the condemned. The most cruel is that which involves cutting up the body of the living malefactor. In such a case the body is not absolutely dismembered, but gashed and cross-cut in all the heavy and fleshy parts — this while the victim is suspended to a cross. As death approaches the head is finally severed, and the bloody spectacle ended.

MILITARY CADETS OF TONQUIN.—Drawn by Y. Pranishnikoff, from a photograph.

If the crime be not so great and aggravated as to suggest this horrid retribution, then simple beheading is the method. In the administration of this form the Chinese executioners become professionally expert. The condemned are not laid down and their heads chopped off with axes in the Teutonic and Latin manner, but are rather decapitated standing, or kneeling. Sometimes an assistant holds the queue aside and stretches the neck. A single blow of the executioner's heavy sword does the dreadful work.

Less aggravated form of legal killing.

THE EXECUTION.—Engraved by Thiriat, from instantaneous photograph.

When it is intended that mercy or other consideration of rank or courtesy shall be conceded to the condemned, then strangulation is substituted for beheading. This method consists in the use of a silken cord by the criminal himself. The executioner is called in only when the nerve of the condemned fails him. Usually he regards it as a privilege to make away with himself in private, when the silken cord is put into his hands. Only rarely is the resolution wanting to do that by which the wretch in his last act is to preserve his character among his friends. Strangulation is the method employed in the case of persons of high rank, and few such, when condemned, shrink back from the ordeal of self-destruction.

Self-strangulation in cases of clemency.

In those punishments which fall short of death the same cruelty and apathetic spirit are shown as in the matter of capital offenses. It is one of the common methods to put the culprit on public exhibition in some kind of constrained position, and to leave him there to the gibes of the passers. Diabolical ingenuity is shown in devising stocks and cages in which the wretched victims of ignorance and abuse are distorted and set up. It is no uncommon thing for persons undergoing such punishments to die from neglect and the intolerable strain upon the nerves. One of the usual apparatuses in which offenders are thus punished is a cage or box with a hole in the top, through which the head of the victim is exposed above. The cage is made so deep that the sufferer's feet barely reach the floor. He is thus partially suspended by the neck.

Cruel punishments for crimes less than capital.

The suffering entailed by such means is truly inquisitorial; but it does not seem to awaken the commiseration of any, and the criminal himself usually bears the horror of his situation with stoical fortitude. Sometimes he smiles a sardonic smile as he stands or crouches in the yokes.

In the civil administration of the Chinese there is much that is exact, and not a little to be commended. The corruption in office extends as a rule only to personal relations involving bribery and the like, but does not often touch the public interest. The latter is usually held to be paramount and inviolable. Embezzlements are rare. The system of taxation is provincial, but for the most part uniform throughout the empire. Each province lays its own taxes, and each sets aside a portion for the support of the imperial government. The officials of the empire are also assessed for the treasury at Peking. The taxes are levied with considerable skill and are not unjust. The collection is effected without serious loss or irregularity. The usual course of administration runs smoothly, and the government as a whole displays itself in a regular and well-organized form.

MALEFACTORS IN THE YOKES.—Drawn by E. Ronjat, from a photograph.

Public administration comparatively pure.

The West has been properly curious to know the extent to which the Chinese constitution and methods of government have been affected during the last half century by the increasing intercourse between China and the States of Europe

and America. But such curiosity has found little food. Chinese conservatism continues to triumph in maintaining the ancient usages. The military life, the commercial and industrial life, the social life—all alike conform to types which were fixed at a time below the horizon of history. We are not aware that in any single particular the life or the civilization of the people has been altered or amended to an appreciable degree by the foreign contact.

Governmental methods little affected by foreign intercourse.

The Chinese cordially disbelieve in the virtue, success, and permanence of Western institutions. With good reason they regard the greater part of the Western peoples as parvenu in government, institutions, and nationality. For these reasons they are not disposed to imitate or adopt European customs and principles. They are profoundly satisfied with the civil and social conditions which they have inherited from their ancestors. It is doubtful whether even in such cities as Shang-Hai and Canton—most exposed as they have been to foreign influence—a single trace of that influence could be discovered in the habits and life of the people. The government at Peking, having accepted internationality, receiving diplomatical representatives and sending such to foreign nations, has reluctantly assented to the adoption of such forms as that intercourse implies. But beyond that the constitution of the empire remains intact, and the spirit of the government is essentially the same as it was before.

Popular disbelief in the virtues and policies of the West.

CHAPTER CXLVII.—RELIGION AND RELIGIOUS INSTITUTIONS.

ONE of the results of study and generalization in matters of human history is the widening and variation in the significance of words. He whose mind has never been subjected to this process and discipline uses and hears words only in that small and specialized sense which has been determined by the usages and habits of thought in his own locality, his own country, his own age. But the student of broader apprehension soon finds it necessary to employ the terms of speech which he must needs use, to facts, principles, and events very different from those with which he has come into personal experience. He soon perceives that such words as "citizen," "government," "law," "constitution," "society," and the like, do not express the same facts when applied to conditions in other countries and distant ages as they express in their current and modern sense. He begins to make allowance for differences, and, in a word, to get changed concepts of foreign peoples and their institutions—different views of the facts and usages and manners of the distant and the past.

The reader must needs consider the remote sense of words.

Some such allowance as this must be constantly made in speaking of the religion of the Chinese people. Religion is an accommodated term. Among every people it has its specific meanings. These have been highly differentiated under the influence of the changeful

Accommodated meaning of the term religion.

tempers of the various peoples of the earth, and, in particular, under the influence of those forces which in their aggregate results and tendencies go by the name of history.

Chinese know not religion in the Western sense.

If we speak under Western definitions, it might be said that the Chinese have no religion at all. To have a religion would imply that they are bound by a deep sense of reverence, duty, and awe to a Supreme Being, or at least to supernal beings—the gods. It can not be truly said that they are so bound. They have their religious systems; but they are accepted in a spirit of indifferentism, indicating most clearly the absence in the race of the religious qualities of thought and purpose.

Worship of ancestors the only genuine faith and practice.

If we are to judge from the temper and spirit in which religious ceremonies are performed, we should be forced to the conclusion that the worship of ancestors is the only real religion of the Chinese. In that they are sincere. There is a genuine reverence, awe, and the sense of duty in the manner and sentiment of such worship. The spirits of ancestors are regarded as divine. They have attained not only immortality, but the place of the holy gods. As such they are adored by the people. If any part of the Chinese spiritual nature still remains quick and fluid, it is that in which the ancestral worship is present and reflected.

Philosophical and ethical systems abound.

Of religious systems, however, and semireligious philosophical systems there is no lack. Of these there are at least four of universal fame: Buddhism, Taöism, Confucianism, and Mohammedanism. All these are powerfully, and some of them generally, represented and professed in the empire. To them as systems of faith and dogma we have had occasion to refer many times in the preceding pages, and two of them—Buddhism and Mohammedanism—have been treated at considerable length in our discussion of the Indian and Arabian races. To these we must now add similar notices of Taöism and Confucianism. All alike, as we have said, prevail among the Chinese, nor may any one of the four claim so great preëminence as to be regarded as *the* religion of the people.

Contemporaneousness of the three great doctrines.

First of all, a striking fact may be pointed out relative to the dates at which three of these great religions appeared. Lao-Tse, Confucius, and the Buddha were virtually contemporaries. It had been possible for all of them to have met in the capital of Thibet in the year 545 B. C., though Confucius would then have been but five years of age, while the Buddha would have been eighty-two. There, in the presence of the boy-child of Lu, the two elder sages might have discussed the religious reform of the human race!

Dates of birth and precedence of the Chinese masters.

Lao-Tse appeared a little before the close of the seventh century; the Buddha's birth may be assigned to the year 663 B. C. Confucius, or as the Chinese write the name, K'ung- or Kong-fu-Tse, was born in the year 550 or 551 B. C. So that the lives of the three were nearly contemporaneous. The Buddha died seven years after the birth of him who is regarded as the greatest of Chinese teachers. It will thus be seen that Lao-Tse preceded Confucius as the great philosopher and leader of the primitive Chinese. Of him personally little is known. His name signifies "the Old Son," or perhaps what we should call "the Venerable Philosopher." Tradition has been busy with the name and with the ex-

SERVICE IN THE TEMPLE OF FOU-MIAO.—Drawn by A. Ferdinandus.

planation of its sense. It is believed among the Chinese that sixty or eighty years elapsed between the conception and the birth of the master!

Lao-Tse and the "Tao Teh King."

It appears from some inquiries that Lao-Tse is a titular name, and that the true name of the teacher was Li Urh. At all events he preceded Confucius—was his forerunner, and in some sense his master. The story goes that in the year 517 B. C. the elder and the younger philosopher had an interview, at which the elder explained the nature of that Taö, or Mystical Method, which has given the title to the famous treatise of Lao-Tse, called *Taö Teh King*, and from which the word Taöism, expressing the doctrine, is derived.

It is said that Lao-Tse strongly desired to keep himself unknown to the world and to transmit only his doctrine. At the close of his life the episode is somewhat like that of the Buddha. "You are going away," said the gatekeeper to him, "and I pray you to give me the book before you go." Under this appeal, the philosopher wrote out his *Taö Teh King*, and left it for his people.

The "Book of the Way of Life."

The book thus produced (if we may believe the tradition) is not an extensive work, containing no more than about six thousand words. The apothegms, however, which compose it are exceedingly terse and condensed in expression. It has been claimed by mystics that the theme is a dissertation about God, the Trinity, and Redemption; but this is no more than a fancy. It has been found that the word Taö, expressing the philosopher's idea, is untranslatable in English. It is nearly equivalent to the Greek Λόγος, and may be approximated by the English term "reason," or "word," or perhaps "way." It is equivalent to saying that the Way of Life is determined. The second word of the title signifies virtue, and it were not far from correct to say that the sense of the whole is, the way, or the method, is virtue, thus indicating the fundamental theme of the treatise.

Fundamental doctrines of Taöism.

This way, or method, the teacher tries to point out. There must be no war or violence. There must be no selfishness or personal motives in conduct. There must be no capital punishments, no violence, or anger. There must be no trouble inflicted upon man by man; no discrimination between the great and the little, the strong and the weak. Kindness, benevolence, and truth must prevail. It is not knowledge only, not wisdom by itself, but virtue and goodness rather, upon which both rulers and people must depend if they would be happy and prosperous and good.

Details and application of the code of Lao-Tse.

Near the close of the work the master, to a certain extent, summarizes in a single chapter the outline of his philosophy. "In a small state with a few inhabitants," says he, "I will so order it that the people, though supplied with all kinds of implements, will not care to use them. I will give them cause to look on death as a most grievous thing, while yet they would not go away to a distance to escape from it. Though they had boats and carriages, they should have no occasion to ride in them. Though they had buff coats and sharp weapons, they should not don the one or use the other. I would make them return to the use of knotted cords for the record of their thoughts. They should think their coarse food sweet, their plain clothing beautiful, their poor houses places of rest, and their common, simple ways sources of enjoyment. There should be

a neighboring state within sight, and the noise of the fowls and dogs should be heard from it to us without interruption; but I would make the people to old age, and even to death, to have no intercourse with it." In all this we may discover plainly the rudiments of that system of thought which at the present time influences, if it does not actually control, the actions and lives of nearly one third of the human family.

PRINCIPAL PAGODA OF BAC-HAT.—Drawn by Taylor, from a photograph.

Such was the philosopher and such the philosophy that preceded by a little in time and fact the appearance of Confucius. Doubtless he was greater than his predecessor. Among no other people has a teacher risen to so great fame and influence as Confucius among the Chinese. His memory is universally revered, and during the twenty-four centuries and more that have elapsed since the date when his personal ministry was enacted there has never been a time when his people, his whole race, was not ready to cry out:

Fame and influence of Confucius among his people.

Confucius, Confucius! How great was Confucius!
Before him there was no Confucius,
After him there has been no Confucius.
Confucius, Confucius! how great was Confucius!

The name of the philosopher signifies simply "the Master Kung." Much more than can here be recorded is known of the details of his life. He had an illustrious ancestry. He was born in the city

Story of the life of "the Master Kung."

of Lu, in the province of Shan-Toong. His father was Shuh-liang Heih, a public officer and man of great courage and audacity. Shuh-liang was already aged, and his son was crippled, giving no promise of the future. He therefore sought another wife, and was given a maiden of the clan Yen. In the following year Confucius was born. He was a child of genius. Many of the great leaders have had neither learning nor intellectual abilities; but Confucius obtained the one and was born with the other. From his youth he was a student, in particular a student of ancient history. It was out of the former history of his country that he drew his ideals. He discovered in the records of men and events the story of virtue and heroism. He conceived that the age and people among whom he came had fallen away from a high estate, and that the evils of society were remediable by a restoration to its former virtue.

Vicissitudes of his personal career.

Under the dominion of these fundamental ideas, he became a teacher in Lu, and gained a reputation with the prince and people. By and by, however, the prince of Tsi, being wicked, and hearing of the new teacher and his doctrine in the neighboring province, sent to the prince of Lu a bevy of beautiful women, with fine horses, musicians, and the like, intending to distract the attention of the court from the austere contemplation of the virtuous life. Confucius lost his place and wandered forth. He taught from place to place, suffered much, gathered a company of followers, spread his doctrines, grew old, returned in his sixty-ninth year to Lu, and there passed the remainder of his life.

His reputation had now come with full disk. He was offered office, but declined it, believing himself too old for the cares of state. He devoted himself rather to literary composition, and it was in these last years of his life that his books were written. After his death his fame became universal. His family were honored, and to the present day his descendants, numbering nearly fifty thousand, still hold, even to the seventy-fifth generation, the rank and esteem which they derived aforetime from the great master.

Establishment of his work and reputation.

It can not be doubted that Confucius was in his life one of the most exemplary and sincere men that ever lived. He perceived clearly the condition of society, and sought to reform it. This reform he attempted to institute on ethical and moral principles. Among the Western nations Confucius is supposed to have founded a religion. So in a sense he did; but it was a religion merely of duty and humanity. It was removed by the greatest measure from that kind of religion which is accepted as such among the Aryan nations and the Semites.

Superiority of his character.

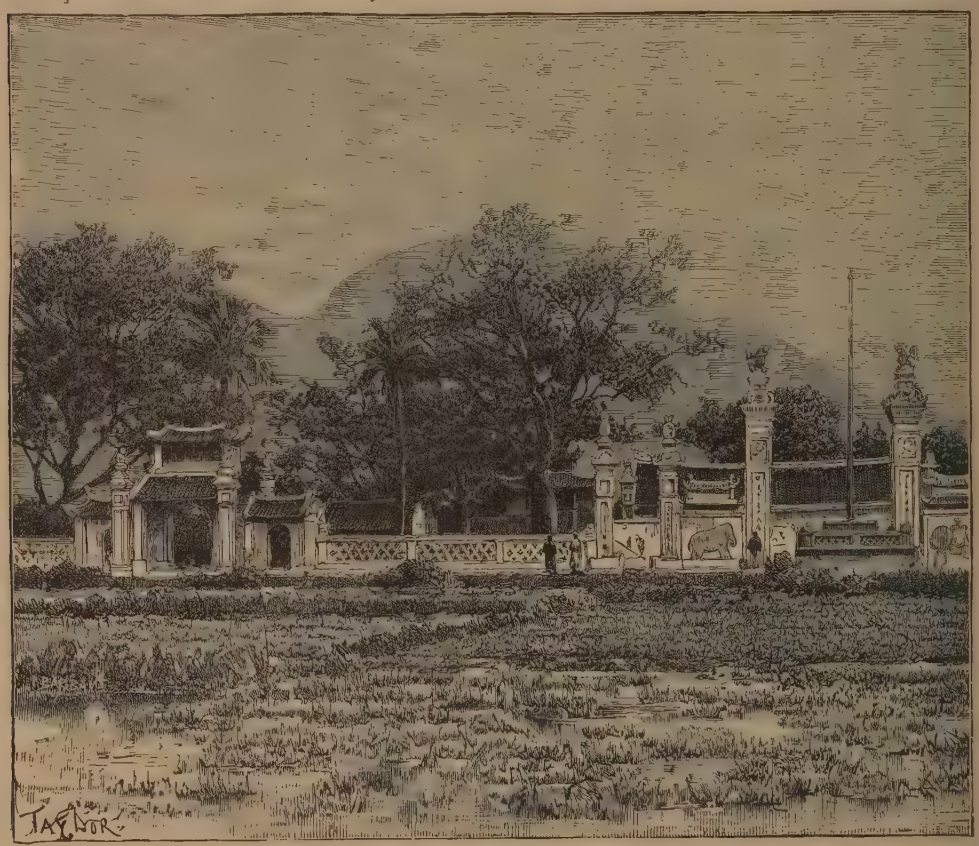
Confucius did not pretend to derive his doctrines from revelation. They are, on the contrary, the deductions of reason and experience. He said nothing of God and destiny. He sought simply to restore the normal relations of human life. He found that these relations fall for the most part under five heads. First, there is the relation of ruler and subject, which is the great fact of society. The ruler has his own true place, and the subject his. Society is happily balanced when the ruler and the subject hold to each other their true places, each having his rights and duties, which the other is ready to recognize. Then follow the relations of

His object to establish the normal relations of human life.

husband and wife; of father and son; of elder brother and younger brother; and of friend to friend.

Under this analysis the master sought to analyze and exhaust the relations and conditions of life. He held and taught that if all of these relations were rectified and perfected, human society would be complete and human happiness unalloyed. All his doctrines and example were directed to this end; but it was done on the human plane. The teacher claimed no divine right. He said nothing about immortality or providence. He taught ethical duties and no more. Before him teachers had arisen who spoke of God and immortality and religion and sacrifice, somewhat in the sense in which those terms are understood among the Western peoples; but Confucius was a human teacher and no more. He concerned himself much more to understand and to teach correctly the duties of husband and wife than he did to understand the mysteries of spirit; much more to know the best method of setting and cultivating mulberry trees than he did to know the origin of things and the nature of a divine will.

Underlying ideas of the Confucian system.



TEMPLE OF TIEN-TRI.—Drawn by Taylor, from a photograph.

Out of all this proceeded a philosophy of life—a human philosophy—which had few of the characteristics of religion. True, the doctrines of the master rose to a high level. They reached even to

The doctrine a human philosophy; the Golden Rule.

the Golden Rule, which Confucius may be properly regarded as the first to enunciate in the world. "What you would not have done to yourself, do you not that to others." Though the negative side only of the law is expressed in the aphorism, the positive side was developed in the teachings of Confucius, and both the positive and negative rules were accepted by his followers as the highest law of human conduct.

Development and perfection of the superior man.

It was the object of Confucius to develop what he was pleased to call the superior man. The superior man is always contrasted with the inferior man. The inferior man is he who is in a condition of depraved nature and practices. He is not under self-control. He does not possess himself, but is blown about. He yields to temptation. He does not seek to be exemplary. His appetites master him. If he be a subject, he breaks the law. If he be a ruler, he does not administer the laws with justice. If he be a husband, he is tyrannical and unfaithful. If a wife, she is cross and without deference to her lord. If a parent, he does not protect or care for his children. If a child, he is undutiful and without filial affection.

All this is to be inferior. Life ought to be lifted out of the inferior condition.

The inferior man may become the superior.

The inferior man, by discipline and self-restraint, ought to become the superior man. The superior man is sufficient for himself. He is large, while the inferior man is small in nature. "The superior man is dignified and does not wrangle. He is social, but not partisan. He does not promote others because of their words, nor does he put good words aside because they issue from a poor man."

Confucius taught that flattery is sin, and pride folly. He taught cheerfulness to all, self-respect to the poor, humility to the rich. He taught that learning is not learning until it has been digested by the mind; that learning by itself is dangerous to the possessor; that the use of language is always to convey a meaning; that wastefulness is sin, and parsimony mean; that insubordination to authority is the great crime; and that, finally, man himself is greater and better than anything which he thinks or devises.

Personal and social ethics of the master.

It was teachings such as these that the great founder of Chinese philosophy brought to his people. He did not seek to teach them a religion, but a code of duty and practical life. No system of thought ever promulgated has so little mysticism in it as that of which Confucius was the author. The whole stress of his doctrine rests upon, and is directed to, the plain, knowable, unmistakable relations of life. These relations he would find out, rectify, and establish. Thereby he would form society in such a way that it should never change, never fall away from the fixed standards, never deviate from the principles and practices of virtue.

Confucianism not a religion, but a code of duty.

These doctrines Confucius succeeded better than any other master of mankind in promulgating and establishing in his own country and among his own people. The Buddha was successful in evolving from his own consciousness a new doctrine which was destined ultimately to reach and influence nearly forty per cent of the human race. But the people among whom this doctrine was first preached, though they accepted it for a season, went back at length to the elder Brahmanism; and the new

Success of Master Kung; comparison with the Buddha and the Christ.

faith was extinguished in the land of its origin. The Son of Mary, whose teachings are at least nominally professed by a sixth, or possibly a fifth, of mankind, met a like event, as it respected the people of the race to which he belonged, to whom he first preached the way of life.

Confucius, in strong contrast with these, was accepted by his own. The acceptance was universal. It extended to one of the greatest populations in the world. The Chinese race as such took up the doctrines of their master and incorporated them in society and state. For nearly two thousand four hundred years these doctrines have continued to express the bottom principles upon which the vast fabric of Chinese civilization is reared, and by which, we may well believe, it is maintained.

Acceptance of the Chinese master universal.

From the nature of Confucianism as here interpreted the reader will be able to understand how it is that the Chinese readily profess and practice coïncidently the teachings of several so-called religions. It is not difficult for a scholar in the West to believe in the philosophy of Laplace and also the biological theory of Darwin; to accept both Bacon and Kant, or indeed to believe in the teachings of all four at once. Not one of the four excludes either of the others from the general scheme of thought and practice. In like manner the profession of Buddhism in China is consistent with the profession of the philosophical and social system taught by Confucius. The first is more nearly what Western peoples would call a religion. The latter deals only with duties and relations on the human plane. It is a philosophy of life rather than a religious system come by revelation. The one teaches the mystical doctrines of the soul, and of the divine nature, and of immortality, or nonimmortality, beyond the confines of the present state. The other avoids these high and vague relations and expresses only the ascertainable and demonstrable doctrines of conduct and duty. It is therefore consistent in the Chinese to accept both if they will, or even to add to those the somewhat profounder and more recondite philosophy of Lao-Tse.

Possibility of several coëxistent religions among the Chinese.

As a rule all Chinese, except those of the northwestern provinces, among whom Mohammedanism holds a limited sway, are Buddhists—at least by profession. The acceptance of the system of Confucius is still more universal. If we mistake not, the Mohammedan Chinese themselves are still largely influenced by the Confucian faith and profession. From this point of view the reader is able to apprehend the peculiar multiplicity and jumble of religious beliefs in China. The traveler who expects to find among the Chinese the predominance of any one faith over others will be disappointed. At the first he is confused with the absence of any centralized and preeminent form of religious belief. But the situation more carefully studied is self-explanatory, and we are able, taking into consideration all the elements of the problem, to understand not only the multiplicity of beliefs, but the comparative apathy of the Chinese people *to any particular religion*. The influence of long education and heredity has brought indifferentism to a marked degree. It is very difficult for a European missionary to arouse the Chinese mind from this state, and to lead it to the apprehension not only of the superiority, but the exclusiveness of a given religion, to say

The Mohammedan cult; source of indifferentism.

nothing of the acceptance of the same in lieu of all others.[1]

The Buddhistic propaganda in China.

It was not far from the close of the tenth century when Buddhistic pilgrims crossed the Himalayas and carried the doctrines of their master into Thibet and China. The adventure was the most successful of all the missionary enterprises known to the history of mankind. The teachings of the Buddha were accepted by the most populous division of the human race. The period approximates another millennium since the introduction of Buddhism into Eastern Asia; but it still maintains its ascendency. There was something in the nature of the system which fitted itself well and closely to the genius of the Chinese race. Mohammedanism came two or three centuries later, and its spread in the westernmost parts of the empire was considerable. Indeed, the influence of the doctrines of the prophet reaches on to the Pacific. But the success of the Mohammedan missionaries was by no means commensurate with that of the Buddhistic propaganda that preceded them.

Taöism the favorite system of the philosophers.

At the present time Taöism is the philosophical and religious favorite of scholars and of a certain mystical cult among the Chinese, to whom the plain and practical doctrines of Confucius seem to be hardly sufficiently ornate. Confucianism, however, may be regarded as the universal faith. Buddhism is almost equally diffused, and Mohammedanism is locally prevalent in different parts, particularly in the northwest. All of these systems of belief have now been sufficiently elucidated, each in its turn and place, and the aggregate effect of their coïncident profession by a great race, as in the case of the Chinese, may be fairly estimated.

Confucianism looks to society and social order.

If we note carefully the doctrines of Confucius we shall find that their peculiarity is their tendency toward society and social organization, rather than their sympathy with man. The thing contemplated by the master was social good order and prosperity, not individuality and freedom. Indeed, individuality and freedom were enemies to that organic structure which he wished to establish. His system was made to rest on *relations* and not on *men*. He desired all men to conform to their place, not to rise out of their place; to yield to the relations in which they found themselves, not seeking to change those relations, but to gain happiness by conformity thereto.

The whole system was thus organic in its design. It signified the construc-

[1] The extent and universality of the apathy of the Chinese in the matter of their religions and of all religious duty has been observed and commented upon by almost every traveler and missionary who has visited the country. There is no life or vitality in the religious thought or sentiment of the race. To this fact the only exception is to be noted in the case of the worship of ancestors. In that the Chinese are reverent and sincere. As early as 1855, M. Huc, in his *Chinese Empire*, commented with astonishment upon the universal lifelessness of religious thought and ceremony in China. "The religious sentiment," says he, "has vanished from the national mind; the rival doctrines have lost all authority, and their partisans, grown skeptical and impious, have fallen into the abyss of indifferentism, in which they have given each other the kiss of peace. Religious discussions have entirely ceased, and the whole Chinese nation has proclaimed this famous formula, with which everybody is satisfied, *San-kiao-y-kiao;* that is, 'the three religions are but one.' Thus all the Chinese are at the same time partisans of Confucius, Lao-Tse, and Buddha, or rather they are nothing at all; they reject all faith, all dogma, to live merely by their more or less depraved and corrupted instincts. The literary classes have only retained a certain taste for the classical books and moral precepts of Confucius, which every one explains according to his own fancy, invoking always the *li*, or principle of rationalism, which has become the only one generally recognized."

PAGODA OF THE CONFERENCE.—Drawn by Eugene Burnand, from a photograph by Harion.

tion of a vast social and civil organism into which all individuality should be absorbed. It did not contemplate the improvement of man in the abstract, his elevation to higher planes and more influential activities, his change from one station and manner of life to another. It was rather the fixing of all things in a form from which there should be no subsequent deviation.

The individual not much regarded.

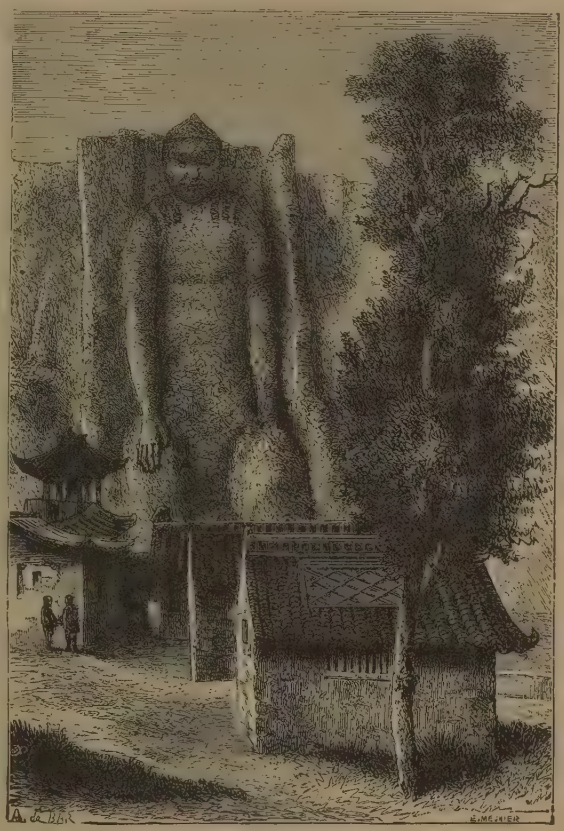
With all this the other religious and philosophical systems in China are sufficiently harmonious. The precursive doctrines of Lao-Tse were entirely consistent with the larger and more elaborate system of Confucius. Even the introduction of Buddhism was a circumstance not at all calculated to disturb the order which nearly fifteen centuries of the Confucian teaching and practice had fixed in the constitution of the race. Nothing, in short, has ever occurred to disturb seriously the natural results of the doctrines of Confucius in the establishment and limitation of Chinese character and society.

The several Chinese systems harmonize.

In the preceding chapters we have had occasion in several places to refer to the arrestation in the development of the civilization of China, and to its remarkable effects in the subsequent history of the people. We have now arrived at a point from which the *cause* of this sudden stoppage and crystallization in what was clearly at one time the progressive character of the race may be discovered and elucidated. We say progressive character of the race, for such it certainly had. Otherwise we should be unable to account for the marked development attained by the Chinese people as early as the sixth century before our era.

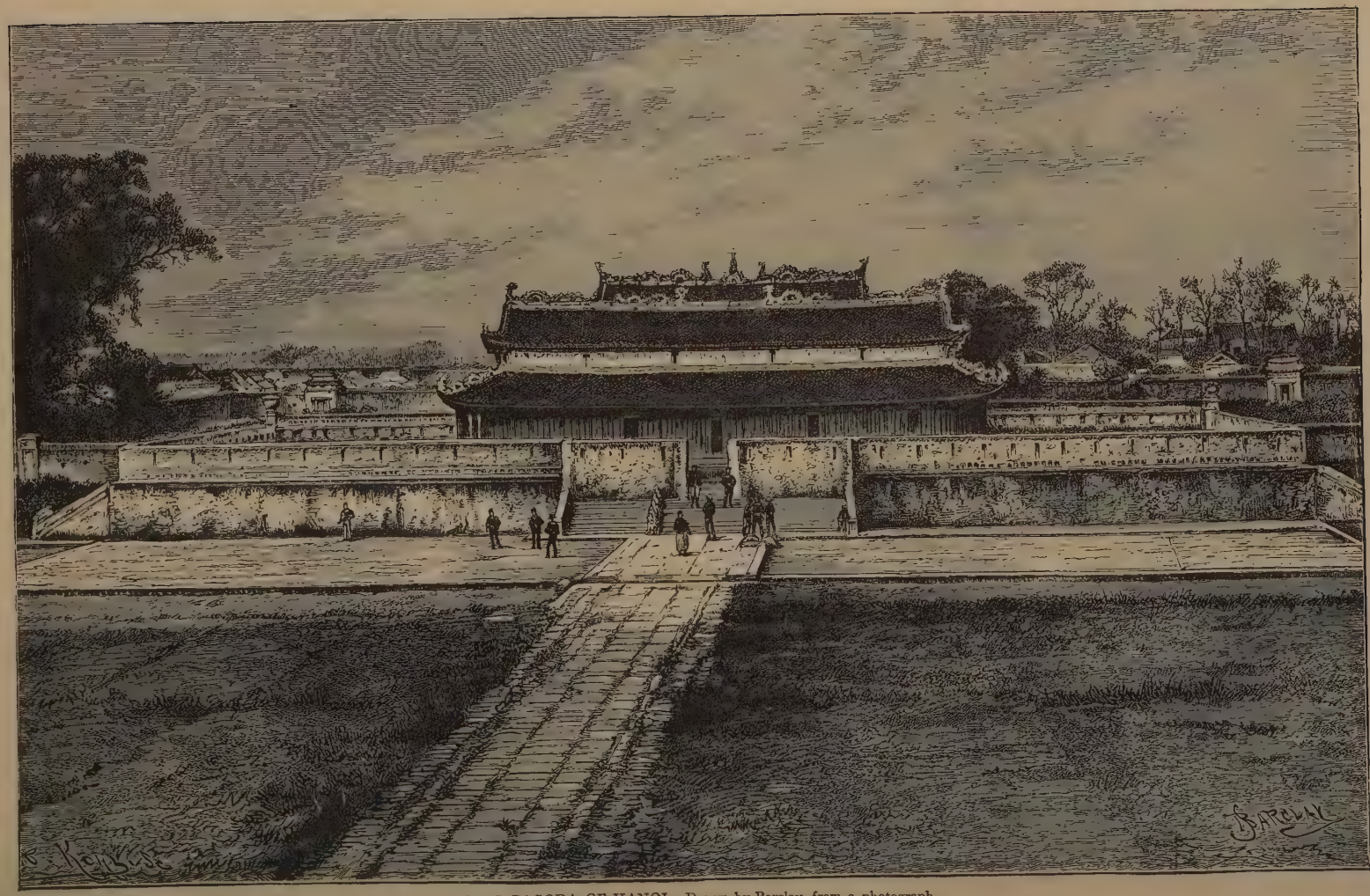
Search for the cause of arrested development in China.

At that time the Chinese had already reached a stage of the civilized life which might well be coveted by not a few of the modern peoples. But about that period the national growth was arrested. Progress ceased. The language became suddenly fixed in those forms and methods of expression, as well as in its written system, from which it never subsequently departed. The same may be said of all other institutions—of laws, usages, customs, manners, and indeed of

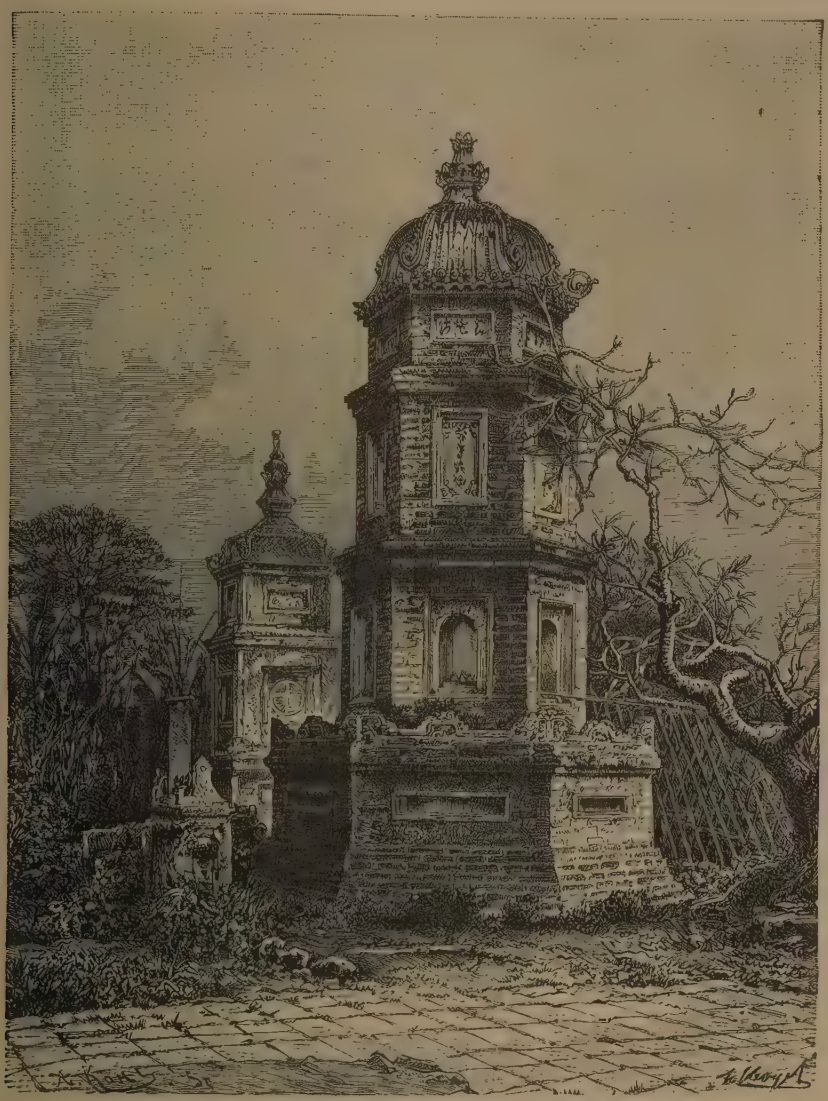


COLOSSAL STATUE OF BUDDHA.
Drawn by A. de Bar.

Early progress of the race.



ROYAL PAGODA OF HANOI.—Drawn by Barclay, from a photograph.



TOMBS OF THE PRIESTS.—Drawn by Clerget, from a photograph.

every department of the national life. What, then, could have been the cause of so remarkable a phenomenon in the history of this people?

The cause was doubtlessly the introduction and establishment of the philosophical and religious systems of Lao-Tse, Confucius, Mencius, and the other masters. True, we must find the cause of the cause in the minds of these great men, and the cause of *that* deep down in the ethnic spirit of the race. But the immediate cause—the outward tangible, prevailing force that moved upon the face of the waters—was the rise and establishment of the Confucian doctrines. These doctrines found their reason and

The systems of the three masters produce fixation in society.

example *in the past*. Confucius was the discoverer of a golden age, in which men were virtuous and true in all the relations of life. He sought a restoration of his people to the ancient estate. Perhaps it was with him measurably a personal peculiarity that he admired completeness of social structure and cared nothing for the individual—nothing except his development as a social atom in a larger unity.

The result was the crystallization of Chinese life in all of its aspects and activities. The result was the extinction of change, the elimination of progress *as a fact* from the life of the people, and *as a thought and desire* from their minds. Under the influence of the Confucian system, supported as it was by many associated facts, the forward movement of the Chinese race was suddenly arrested and translated into an established form which it has ever since maintained, and beyond which there is no remaining desire to venture.

Extinction of change and establishment of forms.

As to the general question whether Confucianism should be reckoned as good or bad, that depends upon the concept and judgment which we adopt with respect to the ulterior purpose of life, or with respect to what philosophy, in her jargon, has named the *summum bonum*, or supreme good, of living. If it be the end of life to be free—to secure happiness by the large development of individuality and by association with others under the free laws of social choice, in a state in which each shall retain his liberty, his personality, and even his idiosyncracies of character—then nothing could be further from a true system than Confucianism. For all of these facts and principles it antagonizes and destroys. But if on the other hand the *summum bonum* consists in the subordination of the individual life to the rules and welfare of vast structural institutions in which the individual shall count for nothing and the organization of the hive for everything, then it were difficult to see wherein Confucianism fails to be one of the most successful and everlasting doctrines thus far promulgated to the sons of men.

Confucianism and the summum bonum considered.

CHAPTER CXLVIII.—MANNERS AND CUSTOMS.

WE have thus far refrained from commenting to any considerable extent upon what we call the manners and customs of the people. Indeed, it has been the method, in treating of the great majority of the peoples hitherto considered in this work, not to devote a separate chapter to manners and customs, but rather to weave the material into the general narrative. In the case of the Chinese, however, we have arrived at the antipodes of the Aryan peoples in their present distribution and—which is stranger than the merely geographical fact—at the complete antithesis of Aryan life.

Chinese life a complete antithesis to that of the West.

There is among the Chinese an almost total reversal of everything to which the Western peoples have been accustomed. Opposition seems to be the law of their being; or, to put it the other way, the races of the West seem to have

FUNERAL PROCESSION IN WHITE.—Drawn by Tofani, from a photograph.

grown into a complete opposition in manner and custom to those fixed and conservative populations massed along the eastern confines of Asia.

The antipodal character appears in thought and manners.

This contradictory and antithetical character of the Chinese to everything to which we are accustomed in the life of Europe and the New World may be dwelt upon and emphasized as one of the remarkable circumstances in the ethnic history of mankind. It would appear that human life on the two sides of our globe has been developed into opposite forms, as if the people so situated were polar the one to the other. There is hardly an institution or element of thought in the one that is not the reverse and contradictory aspect of the corresponding fact in the other.

Universality of contradiction between China and Europe.

A whole thesis could not exhaust the particulars of such contradiction. The antithesis exists in every particular of the outer and inner modes of life. The dispositions of the Chinese—their deep-seated instincts—are antithetical to the like elements in the life and thought of the peoples of the West. The very things which the adventurous Western Aryans, distributed far through Europe and America, are prone to do under the law of education and of nature alike, are the things which the Chinese do not; the whole case goes by reversal.

Illustrated in the theory of life and living.

This is true, in the first place, of the theory of life and of living. According to Western notions life belongs to him who lives it, and only in a secondary sense to the society to which he belongs. But under the Chinese theory the life of man is first of all for the community, and only incidentally for himself. The end of life, that is, its close, is regarded by the peoples of the West as an event of gloom and darkness. Therefore, black apparel and the habiliments of woe. What shall we think, then, of the people who wear white only as expressive of death, and for the most part only those who are condemned under law to die for crime?

Reversal of the right hand and the left.

Albeit, every circumstance of the exterior mood and symbolization of life and its events is almost exactly reversed under like circumstances among the Chinese. Among the Western peoples the right hand is first in thought and office. It is also, metaphorically, the place of honor; while the left hand, having least skill, and being as the very name implies the hand *that is left*, is held to imply dishonor or rejection. With the Chinese the whole case is reversed, and the left hand is in every sense what the right hand is with us.[1]

Contrariety shown in details of personal habit.

The same contradictory characteristics are exhibited in all the small details of personal habit. It seems instinctive with the Chinese to do a given thing or to express a given thought or feeling in a manner precisely opposite to that suggested by instinct in Western peoples. Take, for instance, the habitual raising of the hand to the head, and the scratching of the head or plucking at some part of the face or beard, which is the natural sign by which the European or American indicates that he is perplexed or puzzled. Such action is not intentional,

[1] The Latin races agree with the Teutonic in these distinctions between the right hand and the left. The sense of such difference is deeply recorded in all those languages derived from the Latin tongue. Thus in our own speech *dexterity* (literally righthandedness) signifies skill, and suggests talent and ability, if not genius, in the possessor. On the other hand, *sinister* (the unmodified Latin word for left hand) conveys almost as bad a sense as any word in the language!

INTERCOURSE OF THE STREETS.—View in Nam-Dink.—Drawn by Barclay, from a photograph.

is not indicated in speech, was never devised by anyone to signify embarrassment and uncertainty of the mind, but is clearly instinctive. The Chinese, instead of raising the hand to the head, instinctively scratch *the foot*, and the sign indicates the puzzled state of the mind!

With what organ do we think withal?

A like contrariety and seeming absurdity exist in estimating the seat of intelligence and sentiment. This the Chinese assign to the stomach! They never think of referring thought, emotion, reason, to the brain, but always to the organ of digestion! Therefore the larger the body in the region of the stomach, the greater the natural indication of intelligence! The girth of the body is as much a desirable thing as it is among the Western peoples to have a fine cranial development. How it is that such an absurd reference of the thinking and sentimental power in man to the stomach as the seat of mental and emotional activity could ever have been made, is a problem that may well perplex the curious. For ourselves we know that the seat of reason is the brain; and he who by strong effort of introspection and self-consideration attempts to fix the place of thought can easily discover that it is within the cranium; he can *feel* his thought!

Acts of ceremony are reversed by the Chinese.

The significant acts of ceremony and the like are also reversed by the Chinese from the corresponding acts among the Western peoples. To uncover the head is with the Aryan races universally regarded as an act of respect, reverence, and conceded honor. To remove the hat is the deferential token—the courtesy which the junior pays to the elder or the man to the woman. To the Chinese, however, the taking off of the hat is an act of insolence and bad manners. In greeting, each Chinaman shakes *his own hand*, but not the hand of the other! So in almost every other gesture and usage; the sense of it is antithetical to that of the corresponding act among ourselves.

Attempt to find a cause of the contradiction.

If we pause to inquire into the ultimate cause or causes of this strange contradictory method in the habits and manners of the Chinese, we shall find the problem to be difficult and obscure. Why should a man in saluting his neighbor shake his own hands rather than the hand of the other? Why should one wear white to express the fact that he mourns for the dead? Why should one take such a food as boiled rice with such an implement as a chop-stick? Why should he on finishing his meal lay his chop-sticks on his head? Why should he scratch his foot as the instinctive expression of perplexity? Why should he in his drawing produce everything as if seen from above, instead of the plane of the horizon?

Physical conditions ought to explain the phenomenon.

It would appear that the answers to such questions are far to seek. Perhaps the simplest of all answers would be that they are so because they are. But this answer does not satisfy. If we mistake not, the ultimate cause of the contrarious and antithetical usages of the Chinese may be found in the reversal in China of certain fundamental conditions of the natural world. Of all the occult forces which hold the world in equipoise, determine its motions and fix the conditions of life upon its surface, electricity, or magnetism, is the most potent and the most universal.

In China we find certain signs of the reversal of this great force, and in the same a hint at least of the contradictory character of Chinese life. In China the

ASPECTS OF CITY LIFE.—Scene at the Gate of Shang-Hai.—Drawn by Theodore Weber.

magnetic needle points southward instead of northward! We should remember that the virtues and sense of the needle, so to speak, depend upon the polarization of iron. Iron is the only metal which enters naturally into the human constitution. We may thus consider man in China as *polarized* in a manner opposite to that of a man of the West. His blood is, so to speak, reversed in its vital energies. The products of the earth are likewise transformed. As a rule, the fragrant flowers of Europe and America, notably the rose, are without fragrance in China, while many of those have the quality of fragrance which are odorless in the West. These are but hints of the existence of what may be an undiscovered but far-reaching biological law influencing all the animals and plants on the earth, and perhaps determining their habits and qualities.

Reversal of nature as well as man in China.

It were not far from correct to regard industry as the first virtue of the Chinese character. Whether this results from ethnic disposition, from the stress of the situation, or from both combined, it were difficult to say; but the industry of the people, as a fact, can not be denied. They labor assiduously, zealously, patiently at the necessary tasks of life. Nor does there appear to be in Chinese toil and application that restlessness, anxiety, and nervous distress which are so common among the toilers of the West.

Industry the first virtue of the Chinese.

The Chinese, perhaps, less than any other people in the world exhaust their nervous forces in the prosecution of their daily tasks. Even their hurry is moderated in a manner almost laughable. The short trot into which a Chinaman urges himself by exigency or is urged by another has in it no real hurry—none of that exhaustion of force which accompanies actual running. The increased activity of the hand is likewise restrained, moderated, and without nervous tension and waste. Consequent upon this comes the ability for long-continued application. The Chinese do not tire. They work continuously the livelong day, and are not exhausted with nightfall.

Conservation of the nervous forces by the people.

Hard after the industry of the people follow the companion virtues of frugality and sobriety. No other people are more economic in their habits, and none on the whole so sober. The whole discipline of Chinese life is of a kind to make them contented with little. Their appetites are appeased with a small amount of the cheapest food. This is, as the world knows, first of all, rice; after that, vegetables; with these a small quantity of fish or meat. With such food the people are satisfied. The bodily waste is supplied and the strength maintained.

Companion virtues of frugality and sobriety.

It must not be supposed, however, that the Chinese are, on the average, so vigorous and robust as Europeans or Americans. On the contrary, they are smaller in bodily proportions. Their limbs are less stalwart. Their hands and feet are delicate and lacking in strength. They make up in agility and continuity for their inferiority in physical power, and are able, with their modicum of food, to maintain their accustomed activity.

Inferiority of the Chinese in robustness and strength.

The administration of the Chinese house is frugal to a degree. This extends to every item of expenditure. Not only the food, but the clothing, is of the cheapest variety. Of course the grandees clothe themselves in silks of the finest quality; but such is the cheapness of labor that the cost of the costliest gar-

Household economy; abhorrence of waste.

MAKING BREAD.—Drawn by Taylor, from a photograph.

ment is reduced to a minimum. Waste and extravagance are unknown. Such facts are not only against the general habit, but are under the ban of all teaching and sentiment from the days of the masters to the present time.

Traditional temperance of the Chinese race.

The sobriety of the Chinese has been proverbial for centuries. This also was enjoined by the great teachers who established the principles of society much more than two thousand years ago. It is probably true that until within the present century the Chinese have been least of all peoples addicted to the use of stimulants. The manufacture of alcoholic and vinous liquors has never been common in China, even so simple a drink as wine being almost unknown in many of the provinces. Drunkenness has never prevailed, even in the crowded cities. To the present day it is rare to find a Chinaman under the influence of drink.

The bane of opium; origin of the curse.

It is perhaps true that there is something in the nervous constitution of the race unfavorable to the action of alcoholic stimulants. At the same time the constitution of the Chinese seems to be fatally susceptible to the influence of opium, tobacco, and all narcotics. The disposition to use opium seems to be enforced by an intense appetite for the drug, quite uncontrollable in its manifestations. The whole world knows how this dangerous agent came to be introduced in China, and how the more intelligent people and the government took alarm at the consequences. It must be set down to the credit of the imperial administration that it has always done its best to stay the importation of opium, and to extinguish the widespread, smouldering fires, burning in the national life, as the result of the fatal traffic.

PREPARATION OF VERMICELLI.—Drawn by A. Ferdinandus.

Perhaps there has been some exag-

geration and misrepresentation on the part of pictorial writers with respect to the extent and shocking results of opium eating in China; but the work has been bad enough. It is doubtful whether since the seventeenth century, and perhaps since the Christian era, the Chinese people have been visited by any other calamity so dangerous to the national life, so destructive of individual and social happiness, as the importation of this most hateful and dangerous agent of destruction.

Impending destruction of social and individual happiness.

Returning to the social intercourse of the Chinese, we find the same to be ceremonious in the last degree. Almost every act, even of the common life, is done by ceremonial rule. Among the many domestic usages, the forms of salutation have attracted the interested attention of foreigners. The bottom sentiment which determines such forms

Ceremonious intercourse of the Chinese illustrated.

THE CUISINE.—Drawn by A. Slom, from a photograph.

opium. Great Britain has in this matter incurred a shocking responsibility for which, along with much else, she will be held to stern account by the judgment of after ages.

The habit of smoking opium has proceeded to a direful extent in many parts of China, and the government seems to struggle unavailingly to prevent the ravages of the disease. Meanwhile the expedient has been adopted of cultivating the opium poppy and producing the domestic drug as a means at least of driving away the foreign commerce in

is that of exaggerated self-abasement and exaggerated praise of the other. No one addresses another without indulging in the most hyperbolical expressions covering his own worthlessness and the exaltation of the one addressed. "How does your serene and most noble worthiness to-day?" says one Chinese, even of low estate, to another of like rank and worth with himself. "This degraded and worthless creature is well, I thank your exalted person," says the other. "How is that most noble, worthy, and exalted son of yours?" says

AN ESCORT THROUGH THE STREETS.—Drawn by Tofani.

the first. "That miserable blockhead and depraved rascal is also well, I thank your excellence," says the other! And so on through the whole gamut of exaggeration and fiction.

After the mere salutation, the secondary inquiries and intercourse between the parties are conducted in the same stilted and hyperbolical style. Notwithstanding the almost total apathy of the Chinese in the matter of religion, it is customary for two or several persons meeting to branch immediately from the first passes of salutation to inquiries respecting the other's religious faith and belongings. The formula of politeness establishes not only the sentiment which shall hold in such a case, but the expressions in which the same shall be delivered. It is the proper thing to ask, "To what sublime religion do you belong?" Under such circumstances the person addressed will say, perhaps, that he is a follower of Confucius. Another will answer that he is a Buddhist. A third will declare himself a disciple of Lao-Tse. A fourth will acknowledge the Arabian prophet. This done, the next speaker, to whatever faith he may belong, will begin a high-flown panegyric on the religion of the others to which he does *not* belong. When each has pronounced his eulogium on the faith of the other, they are apt all to say, *Poo tun kiao, tun li*, signifying, "Many are our religions, but reason is one; we are all brothers." From such usages it is easy

Stilted and hyperbolical style of communication.

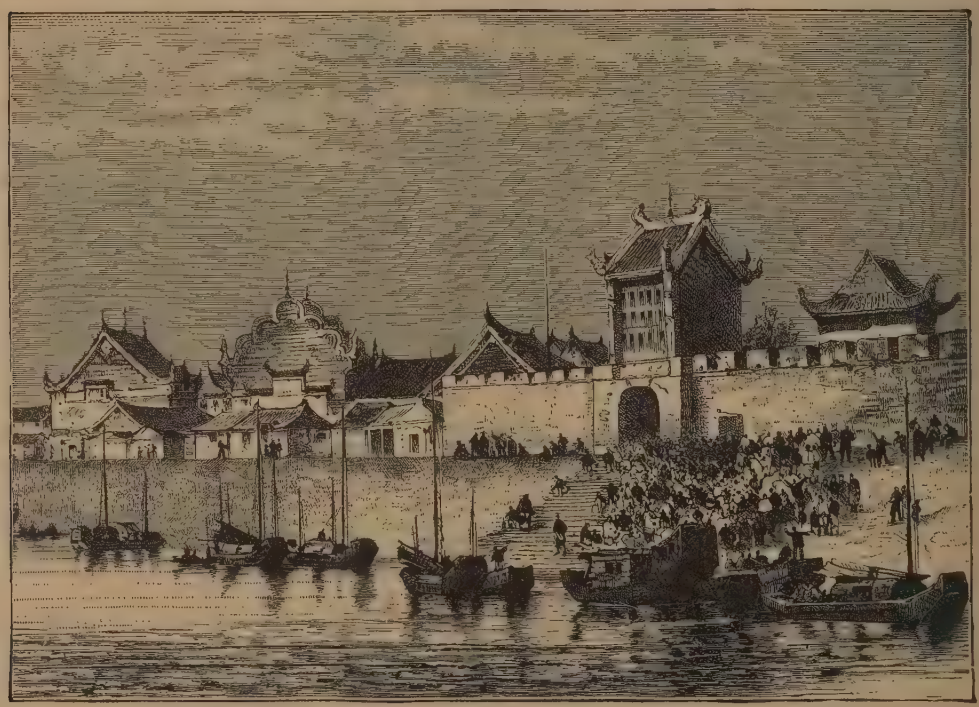
CHINESE CLERKS CONVERSING (NAM-DINK).
Drawn by E. Ronjat, from a photograph.

to discover that among the Chinese religion is little more than a matter of taste, fashion, and philosophical preference.

The most conspicuous national vice of the Chinese is falsehood. Perhaps the hyperbolical forms of speech in which the race indulges are mistaken in many instances by the less figurative minds of the West for mendacity. Perhaps the usage of false speaking has grown imperceptibly through many ages until the habit is adopted by those who are not falsifiers by constitution. Doubtless, also, the Chinese, with the growth of the habit of lying, have also improved in the instinctive methods of detecting it and of *making allowance* in their intercourse for the errors entailed by false statement. But the fact remains that the Chinese, more than any other great people of the world, are given to falsehood. This extends not only to falsehood in speech, but to duplicity in action, deceit in conduct. It extends even to treachery, to false promise, to faith breaking, and to the worst forms of violation of the laws of truth and sincerity.

Falsehood in speech and duplicity in action.

In all this, and for it, there is perhaps the suggestion of an excuse, found in the oppression of the individual life.



TO THE BOATS FOR LODGINGS (WHARF OF LAO-HO-KEOU).—Drawn by Theodore Weber.

Wherever the individual life is brought into a straight place, falsehood is one of the methods instinctively adopted for escape. When the individual is not sufficiently strong to cope with the forces of his environment, he falls to cunning devices, strategem, lying. Reynard is treacherous because, though of superior intellect, he is not able by strength and prowess only to keep his place in the Kingdom of the Beasts.

Suppression of individuality the source of lying.

One of the strange inconsistencies of Chinese character is the maintenance of its formalities, and we might say, its dignity—for formality has always at least the aspect of dignity—under conditions of an extreme democracy. When we consider the state of Chinese society, particularly in the cities, we are amazed at the disposition of the people to preserve intact the ancient and elaborate ceremonials of intercourse. The man of the West might well ask how such a thing can be in a community where men are crowded against men almost to the extent of preventing freedom of bodily action.

Correlations of dignity and democracy.

Europeans and Americans, even in the most densely populated quarters of cities, have little idea of the absolute packing of the people in the Chinese towns. To live in close quarters, inhabited by the greatest possible number, is one of the principles of economics. The Chinaman requires little more than space for his body. He does not demand room. The result is that he can procure quarters for a trifle. Rent in China is hardly worth the collecting; that is, rent of house room only. Not only the space of the house proper is filled with those who require no more than room for eating and sleeping, but underground apartments are filled in the same manner.

The packing of people a Chinese economic art.

During the day these crowded denizens sally forth and pursue their labors; but in the night they return and pack themselves into their quarters as best they may. Vast numbers betake themselves to boats and rafts on the canals and rivers. It would appear that such a condition of life would make the maintenance of ceremonial intercourse impossible; but not so. The habits of formality have been practiced for so many generations that the same have become fixed by heredity, and none thinks of neglecting the social usages of his fathers.

Ceremonial intercourse preserved in business.

Besides what we have here noted, there are other circumstances which tend to obliterate formal customs, but do not prevail. Take, for example, the matter of the unequal distribution of wealth. This fact exists in China as everywhere. One man by a trade or by industry in his profession gathers riches. Should that happen in any of the Western nations, the possessor would at once begin to display—and take pride in dis-

TRADESMAN OF TIEN-TSIN.

Enforced modesty of the wealthy; excess prohibited.

BAND OF LAND PIRATES.—Designed by Eugene Burnand, after notes of P. Neis.

playing—his increased means of happiness. He would build a finer house and adopt the more expensive style of living. to what is a virtual confiscation. Therefore the wealthy man conceals his wealth and affiliates with the masses.

CHINESE PIRATES—TYPES.—Engraved by Thiriat, from a photograph.

In China, on the contrary, the rich man must enjoy his riches only in private. If he put on finer clothes and build a grander house, his neighbors will betray him to the sumptuary officer of the district, and his property will be subjected Indeed, there are but two classes of Chinese society; the governed and the governing class. That great fact called the middle class does not exist. Perhaps it could not exist and the present social order in China be maintained.

As to the governing class, they compose that immense body of officials known to all the world by the name of mandarins. These constitute the only real aristocracy of China. It is an official aristocracy, not an aristocracy of wealth or birth, or reward of genius or heroism. The mandarins are those who hold office or are eligible thereto. They

The mandarins and their badges.

VILLAGE CHILDREN ON BANKS OF RED RIVER.—Drawn by Y. Pranishnikoff, from a photograph.

are divided into nine classes, distinguished the one from the other by the badge, which is the celebrated mandarin button. The highest rank is denoted by a plain red button, which the possessor wears on the top of his cap. The second rank has a flowered red button, and so on to the lowest, the badges being, in order, a transparent blue button, an opaque blue button, a button of uncolored glass, a white glass button, a plain gilt, a flowered gilt, and a gilt engraved. These buttons do not indicate the kind of office which the mandarins respectively hold, but rather their rank, of which they are excessively proud and jealous to a degree.

One of the prevailing dispositions of the Chinese is the formation of secret societies. Of such associations they are inordinately fond. They take pleasure in uniting themselves in secret, and of using the order which they establish as an organ for the transmission of unlawful or dangerous information. There is thus established over China a kind of social telegraphy, by which news or conspiracy may be diffused with great rapidity. Some of the secret societies are powerful, and extend into the Indian archipelago. In this way the Chinese inform themselves of what is going on abroad, and frequently commit crimes un-

Penchant of the Chinese for secret societies.

der covert, the detection and punishment of which are difficult in the extreme. There are instances on record in which information of events along the Pacific coast has been flashed throughout almost the entire empire by means of the signaling and dispatches of the secret societies.

It is a part of the social formula of the Chinese to seclude the women as much as possible. In the higher society the women of rank, particularly in the cities, never appear abroad. In their homes they do not eat at the same table or sit in the same room with the male members of the family. The tyranny of the man over his household is extreme, but the actual abuse is not so great as the logic of the situation would warrant. Jealousy is a source of domestic unhappiness; that is, the man, notwithstanding the seclusion and virtual imprisonment of his wife, is suspicious on the score of her fidelity. For this he sometimes has reason, and sometimes only a motive. The latter is found in his right of divorce. This he may administer at his own will on the charge of infidelity.

Seclusion of the women; marital distrust and divorce.

It has been alleged by those who have traversed the country that there is little manifestation of family affection in the Chinese home. The air of the place is said to be melancholy and solemn. Barrow, in his *Travels in China*, published as early as 1804, declares: "A cold and ceremonious conduct must be observed on all occasions between the members of the same family. There is no common focus to attract and concentrate the love and respect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day which furnish the conversation among children of many a long winter's evening, by a comfortable fireside, in our own country, are, in China, buried in silence. Boys, it is true, sometimes mix together in schools; but the stiff and ceremonious behavior, which constitutes no inconsid-

Slight manifestation of family affections by the people.

BOYS DRINKING TEA—TYPES.—Drawn by Theodore Weber, from a photograph.

A CRICKET CONTEST—TYPES.—Drawn by A. Ferdinandus.

erable part of their education, throws a restraint on all the little playful actions incident to their time of life, and completely subdues all spirit of activity and enterprise. A Chinese youth of the higher class is inanimate, formal, and inactive, constantly endeavoring to assume the gravity of years." To this we may add that the outdoor life is freer and more sportive. On the streets and river banks the Chinese children are seen playing after the manner of their happy kind in all ages.

RIDING A BUFFALO TO WATER.—Drawn by Dosso, from a photograph.

We may here finally refer to some of the æsthetic concepts of the Chinese as illustrative of their character. In their notions of beauty they seem to give another example of that contradiction to European ideas to which we have already so many times referred. It would appear that in almost every particular their criteria of the beautiful are opposed to our own. Their highest notion of beauty in women is wrought up to the limits of grotesqueness and caricature. The established type is that furnished by the Manchus. Among these the women have broad faces, high cheek bones, broad noses, and very large ears. The form preferred is that of thickness and obesity. The greater the waist, the greater the beauty. To this we must add the artificial reduction of the feet to the smallest dimensions consistent with the possibility of standing. The gait most in vogue and accounted most beautiful, so far from being the majestic, gliding, sweeping step and stately progress of the European woman, is a miserable hobbling, wobbling shuffle, which is scarcely redeemed from contempt and ridicule by the serious and ladylike character of the performer.

Grotesque notions of beauty held by the Chinese.

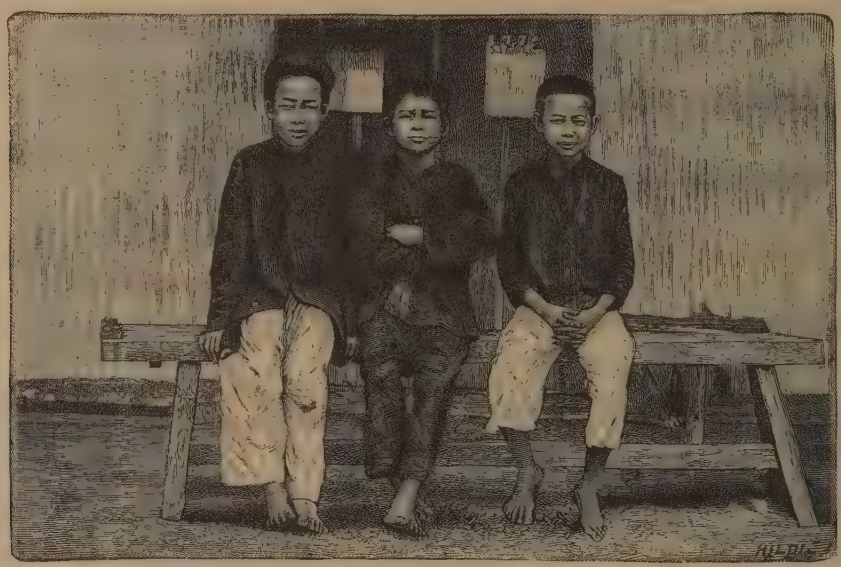
We may remark in this connection that the Chinese, though one of the most populous divisions of mankind, are not distinguished by a whole ethnic name, but by a derivative. They are called Mongol*oid*, or Mongol*ian*, to distinguish them from the small group of Mongols

The race derived from a supposed Mongol original.

proper. There are many evidences in the Chinese features and person of a derivative and modified character. The original of it seems to be the Mongol. It has been said of the Chinese physiognomy that it is softened and mitigated—modified clearly by environment and custom—from the clearly and strongly accentuated features of the Mongols.

This modification has proceeded so far that in some of the provinces the features, of women in particular, have proximate the European type of beauty. M. Gützlaff says the eyes of these women have less of that depressed curve in the inner angle, which is reckoned characteristic of the race countenance. "The females are fair and," he adds, "are permitted to walk about."

In general, the pronounced characteristics of the Chinese countenance are breadth and flatness, to which we must add the outward projection of the zygomatic bones and the angular position of



CHINESE BOYS—TYPES.—Engraved by Hildebrand, from a photograph.

become almost European in characteristics. Pallas declares that the Chinese women in the northern parts of the empire have fair complexions, fine black hair, and good features. This must mean that they have good features as judged by the European standards. M. Abel Rémusat informs us that in the middle provinces the Chinese women have as fine complexions, with as great variety of color, as do the women of Central Europe. Travelers have declared that the women of Tien-Tsin ap-

Women of some provinces approximate Western types.

the eyes. The complexion is yellow. The hair is black and straight; the beard, scant and black. The voice is small and not unmusical; the utterance is narrow and thin, having the metallic and prolonged character which is so favorable to the delivery of their intoned language. The skull has a pyramidal shape when viewed from the front. The base is circular, making the Chinese to be classified with the so-called brachycephalic races.

General ethnic characteristics of the people.

We have thus completed our sketch of

the most numerous, and withal the most uniform division, of the human species.

An aboriginal race dispossessed by conquest.

What is here presented is, in the nature of things, no more than an outline. It only remains to add that in the case of this wonderful people we find recurring the universal phenomenon of an antecedent population older than the prevailing race. There are Chinese aborigines. The historians of the race have preserved the tradition of the incoming of the Chinese, still roving as barbarians, and of their first foothold in Shen-See. This part of the country abuts against the mountains of Thibet. China was already inhabited. The new comers were nomads. They clothed themselves in skins, and knew not even the use of fire. They fed on insects and the roots of trees and plants. From this savage beginning they began to conquer, to multiply, and to settle the country. Emperors and patriarchs arose who taught

CHINESE ARCHERS—TYPES.—Drawn by A. Marie, from a photograph by M. Thomson.

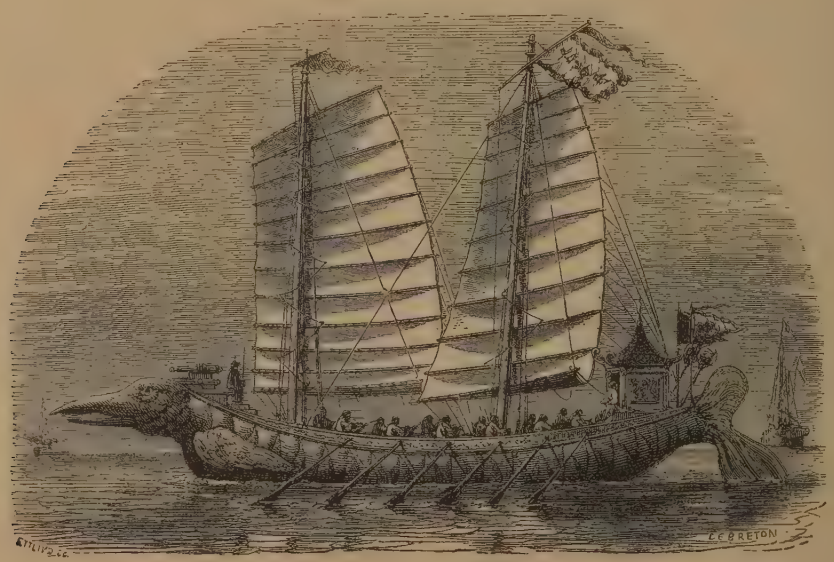
them how to be civilized. Petty states were planted in many parts. Feudalism supervened. Confucius came, and finally, about two and a half centuries after him, the modern empire was founded. So runs the tradition.

The aborigines of China, of whose ethnic character we are not informed, have not been extinguished to the present day. They occupy some of the mountainous districts in the far interior. They are held in contempt by the Chinese, who call them Miao-tsu. The aborigines, however, constitute no appreciable fraction of the present population of China, and may therefore be neglected in the inquiry respecting the ethnic character of the race.

Place of the old indigenes at the present time.

It were hard to generalize respecting the prospects of the Chinese as a people. Their evolution seems, as we have said, to have ceased about the time when the Western nations began to emerge from the thick darkness of the Middle Ages. It is possible that the long lapse of time between the epoch of crystallization and the present day may be a sort of ethnic winter to the race, out of which will presently come the agitation and revival of spring. Such things are known in the history of mankind. There are eras of rapid development and other eras of simple continuance through ages of unprogressive and level life, wherein it seems impossible to discover either promise or achievement. Nearly all peoples have passed through such vicissitudes; but it has remained for the Chinese to present the most remarkable example of fixation and unprogressive ethnic life that may be discovered in human annals. Whether out of this they shall emerge, or continue as they are, or come at length to a decline and race catastrophe, it were difficult to predict: the problem remains to be solved by the future.

Difficulty of forecasting the prospects of the Chinese.



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CULTURE OF ASIATIC MONGOLOIDS. Japanese Temple.

BOOK XXIII.—THE JAPANESE.

CHAPTER CXLIX.—DAI NIPPON.

WE now follow the lines of the human dispersion into the Eastern seas. In doing so we are guided partly by geographical and partly by ethnical considerations. We have been following through many preceding chapters the lines of the Malayo-Chinese dispersion, beginning with Thibet and ending with China Proper. This course has included the consideration of the peoples of Indonesia as far eastward as the Melanesians and Micronesians. The peoples of Polynesia remain to be treated of hereafter. The latter belong to the Malayo-Chinese development, while the Japanese, to whom we now turn our attention, belong to the northeastern division of the Asiatic Mongoloids.

Ethnic outlines and place of the Japanese.

Should we follow this Japanese stream backward to the point of its divergence from the southwestern source we should have to go westward into the highlands of Central Asia, between Thibet and Tartary, and, perhaps, still further into Beluchistan. Nevertheless, the Japanese race is far from a common original with the Chinese. Geographical proximity, no less than the importance of the peoples under consideration, suggests their consideration in this place.

Geographical origin of the stock.

The Japanese empire is called by the natives Dai Nippon, or Great Japan. It consists geographically and primarily of the great island of Nippon, or Nipon, with the three approximate islands of Yezo on the north, and Shikoku and Kiu-Siu on the south. These four greater islands constitute the center of the vast Japanese group, numbering in all about three thousand eight hundred islands. These are classified in fifteen clusters. The aggregate area has been exceedingly difficult to ascertain. Since the revolution of 1869 there has been an attempt by the government to make a complete survey of all the islands, but this important work has not been accomplished. It is a great cluster held by a

Native and foreign names of the country.

single race, and constituting politically the empire of Japan, designated by the natives as the "Root of Day," "Sunrise Kingdom," or, as we should say, the Land of the Rising Sun.

The situation is off the eastern coast of Asia. The islands belonging to Japan extend in a scattered line northward to conforming roughly to the contour of the Asiatic coast. The principal island, however, bends out oceanward beyond the 142d degree of longitude E. from Greenwich, while the coast of Corea and Manchuria bends inland, thus forming the almost circular basin which contains the sea of Japan.

JAPANESE LANDSCAPE.—View of Webster Isle.—Drawn by Leon Sebaties, after a sketch by M. A. Roussin.

a point considerably above the fiftieth parallel of latitude, reaching almost to the southern projection of Kamchatka. The southern limit of the cluster lies to the eastward of the so-called Eastern sea, only a short distance north of the Tropic of Cancer. Through the whole extent the islands are distributed in irregular clusters, with a general course

General position of the "Sunrise Kingdom."

The reader already understands that the island of Nippon is the great island of the empire. This central part is not known to the Japanese as Nippon, for they apply that name to the whole empire; but in Western geography it is so designated. The length of the island is about eight hundred miles, but the length of the whole empire is fully twice

Extent of Nippon and other islands of the group.

as great. Nippon varies much in breadth, and has a total area of eighty thousand square miles. Yezo, on the north, is estimated at thirty thousand square miles, and Shikoku and Kiu-Siu at about seven thousand and fifteen thousand miles respectively. The area of Nippon thus exceeds not only that of the great islands near by, but of all the islands of the Japanese group together.

The central line of latitude about which the empire may be said to balance is near the thirty-sixth parallel, or not far from the city of Tokio. This fact, together with the surrounding seas, furnishes the fundamental estimate of climate and climatic conditions.

PLOUGHING AND PLANTING RICE.—Drawn by Emile Bayard, after a Japanese painting.

Japan is one of the most mountainous countries in the world. It is estimated that about two thirds of the whole surface is thrown up into ranges and peaks. The highest point is the great elevation called Fuji-yama, which rises to a level of thirteen thousand feet above the sea. Many other peaks rise to six thousand or eight thousand feet in height. The reader will readily apprehend that the whole group of islands consists of the crests of mountain chains and of isolated peaks which remain visible above the ocean. The recurrence of level lands or plains is rare, even in Nippon, and hardly to be observed in the smaller islands.

Mountainous character of the country.

It will readily be seen that the conditions of a variable climate are here prepared. The great extent of the country from north to south indicates a corresponding change in the temperature; but this is somewhat disappointed by the modifying influence of the sea. The difference in elevation also leads to climatic variety. On the whole, the temperature, precipitation, and the like, are about what might be expected in a country lying between the Tropic of Cancer and the forty-fifth parallel N. The finest months of the year are, perhaps, October and November, in which the weather is equable and comparatively mild. In September occur those frightful typhoons which are so desolating to nature and destructive to man. The summer and winter months show strong contrasts of heat and cold. The thermometer rises in the former to tropical heights, and sinks in the latter to a temperature about equal to that of the Central United States in December. Sometimes the instrument touches zero of Fahren-

Climatic conditions; range of temperatures and seasons.

heit, though this is rare. On the whole the climate is more mild than that of our country—a fact which is demonstrated in the existence of many varieties of vegetation which would perish in all but the southern parts of the United States.

Prevalence of volcanoes.

Many of the mountains of Japan are of volcanic character. This character is still retained in several of the peaks. The greater number, however, are extinct. There remain the concomitants of earthquakes, land changes, and the like, some of which are very violent.

Character of the principal rivers of Nippon.

Out of the nature of the case the rivers of Japan are short and unimportant. The largest stream in the island is the Tonegawa, which attains a considerable depth only on its approach to the sea. It is rare in any part of the island to find a stream which can not be easily forded by passengers on foot. The length of the river Tonegawa is about a hundred and eighty miles. The next streams in size are the Shinanogawa and the Kisogawa. Some of the rivers, like the Oigawa, spread out in a remarkable manner as they approach the sea. The stream just named becomes a shallow estuary about two and a half miles in breadth, the water skimming along in a thin sheet to the sea.

Mountain lakes and scenery.

There are many small lakes in Nippon, but the Biwa is the only one that attains any considerable size. This has a length of fifty miles and a breadth of twenty. It is said to be shaped like a Japanese lute, from which instrument it takes its name of *biwa*. It is believed to be the product of an earthquake which occurred in the province of Omi more than two thousand years ago. The other principal lakes are Chiuzenji, Suwa, and Hakone. These, like the lakes of Switzerland, lie up in the mountains, and are surrounded with picturesque scenery. In some instances these small and beautiful bodies of water are fed with streams which find no other outlet from the highlands. The lakes and rivers of Japan, as well as the lagoons along the coast, abound in fishes, thus affording the inhabitants one of the principal articles of food.

Rice product, and manner of cultivation.

It is with the products of Japan, constituting as they do the supporting materials of human life, that we are here chiefly concerned. The greater part of the cultivable area of the country is devoted to the production of rice. In every spot where it is practicable to prepare a rice field, there the work has been done. The small fields or squares of ground are generally inclosed with little walls of earth, perhaps a foot in height, having the nature of a dyke. Each plot of ground is an enclosure capable of holding water and preserving it for the rice planting. The water stands on the fields until the harvest is nearly ripened, and is then drained off. In this manner two crops are produced annually, and the yield is very rich. The rice grown in the valley of the Tonegawa is as fine as that of Java.

We may here remark the importance of the rice crop to the Japanese people. It is the great food—the staple product of the country. For a long time its exportation was prohibited. That prohibition is now removed, and a considerable export trade is carried on. The grain not only furnishes the principal food of the inhabitants, but also their famous drink called *saké*. This beverage is brewed from a fermentation of rice. The drink is slightly intoxicating, having a strength between wine and beer. The consumption of saké in Japan is very

Exportation of rice; the saké.

great, and there are many grades of the beverage prepared, some of which are as fine as the acid wines of Europe and America, and others of which are simply a coarse beer.

Other cereals besides rice may be easily and abundantly grown in Japan, but it is not profitable to supplant the more plentiful with the less productive grain. The vegetable products are abundant. The sweet potato flourishes and is of excellent quality. Watermelons abound. Turnips, beets, carrots, tomatoes, and onions are plentifully produced. All of the fruits of the temperate zones grow well. The peaches are of fine quality. In some provinces the grapes are excellent. The tea plant flourishes. All the citrus fruits grow well and yield full crops. Of apples there are not many varieties, nor is the fruit of superior quality. Of plums there are many kinds, and these are of great excellence. The Japanese persimmon is regarded as the finest in the world.

Vegetable products and variety of fruits.

Few countries have been originally supplied with finer forests than has Japan. In the nature of the case, the woods have fallen before the dense population; but in many parts the forest growth is still measurably preserved. This includes the Japanese cedar, the pine, the ilex, the mulberry, the maple, the camellia, and many other varieties of fine trees. The timber produced from these is of a superior quality. The Japanese woods to the present day supply a considerable fraction of the resources and wealth of the inhabitants.

Forest areas and timbers of the island.

This abundance of tree and vegetable growth has its corresponding fact in a large and varied animal life. The wild animals have fallen back and become somewhat rare; but the bear, the wild boar, the deer, and the antelope still represent the more important species, and the fox, the monkey, and the badger the smaller kind. Of the domestic animals, the most important are the horse, the ox, the goat, the dog, and the cat. Sheep do not flourish on account of the hard bamboo grass, not sufficiently nutritious and tender for pasturage.

Wild and domesticated animals of Japan.

It will thus be seen that the conditions of life prepared by nature in these islands

THE TEA PLANT.

are not greatly different from those present in our own country or Great Britain. It is with the latter that Japan as a seat of empire has been generally compared. Japan, however, is subject to greater vicissitudes of climate and of general nature than is Great Britain; that is, there is greater variety in different parts as well as greater activity in the natural world. The presence of the volcano,

Parallel of conditions with those of Europe and America.

the annual recurrence of the typhoon, and the frequent rumbling of the earthquake give to Japan an element of action and perhaps a condition of dread of the natural world which we should not find in Europe or America. At the same time, though the ranges of temperature are not higher or lower than in our own country or Great Britain, there are, nevertheless, excesses of climatic manifestation. This may be seen in the entire absence of snow and the presence of almost continuing tropical conditions in the southern groups, as in the Loo-Choo cluster on the one hand, and the prodigious snowfalls, many feet in depth, which recur every winter in Yezo and throughout the northern islands.

It may be remarked in this connection that the uses which the Japanese make of their resources differ much from the corresponding facts in the civilization of the West. Thus, for instance, the purposes to which domestic and wild animals are put vary considerably from the uses to which we are accustomed. In highland woods of the interior monkeys are hunted and slain as game. These are brought into the city markets and sold for food! Thus the man of Japan may be said to eat his kinsman *without the cannibal instinct!* In the choice of the edible birds the same caprice is seen. The lines of distinction between the edible and nonedible are drawn according

Uses made by the Japanese of their resources.

FISH OF THE JAPAN SEA.—Drawn by Mesuel.

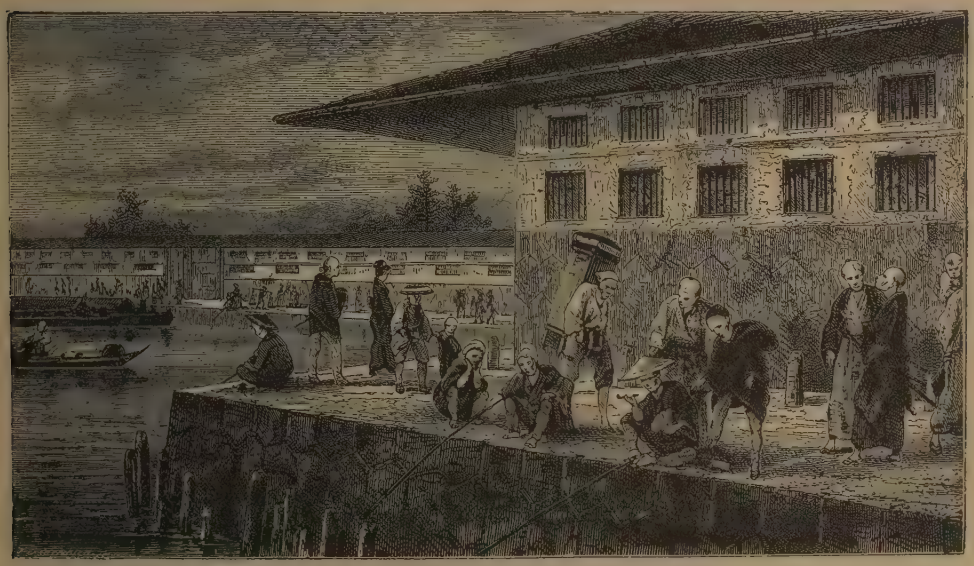
to different instincts from those possessed by the Western peoples.

Out of these various conditions the Japanese race has prepared the means of its support and progress. We must, however, in this case make a considerable modification to cover the fact of commerce. Japan relies mostly on herself for the means of support; but she nevertheless procures a considerable fraction from abroad. It is estimated that her capacity in the production of rice is, or at least may be, double that which is requisite for the support of the people. Or, to state the case differently, the islands will be capable, with existing resources, to support a population at least twice as great as that now existing.

Possibilities of increased production and trade.

The insular position of the Japanese has impelled them strongly to the commercial life. No country in the world is better situated for the development of a vast and profitable interchange of commodities with foreign nations. The disposition of the people is not wanting as it respects trade and intercourse. Of these matters we shall speak hereafter. For the present we may refer to the fact that from the seventeenth to the middle of the nineteenth century the foreign commerce of Japan extended no further than trade with the Chinese and the Dutch merchants in the East. There was an intermediate period in which the exports of the Japanese were carried abroad in Dutch vessels. Such articles as copper, lacquer wares, porcelains, and camphor were sent abroad in considerable quantities in foreign bottoms before Japanese ships began to venture freely abroad.

Beginnings of the commercial evolution.



JAPANESE COMMERCE.—Rice Docks and Warehouses.—Drawn by Theodore Weber, after a native painting.

To the present time such native ships are largely limited to the coasting trade; but in the meantime the volume of exports has increased to a flood. The Japanese are hungry for the products of other nations. They demand fabrics of all kinds—cotton prints, calicoes, woolen yarns, velvets, blankets, glass wares,

Expansion and development of foreign interchange.

mirrors, time-keeping and philosophical implements, lamps, machinery of many kinds, boots and shoes, leather goods, soap, sugar, flour, wine, and beer. In return for these they send abroad at the present time large quantities of rice, silk, tea, camphor, vegetable tallow, wax, lacquered wares, silkworm's eggs, and many other native products.

Open markets of Europe and America.

The great market for these goods has, until recently, been China; but the ports of America and Europe now receive many of these articles, and send their own products in return. It has thus come to pass that the resources of foreign commerce have been added to the native products of Japan, thus enlarging and varying the character of the national life.

Favoring circumstances of Japanese emergence.

It is not our purpose in the present connection to enlarge upon the sudden and striking emergence of the Japanese from their former seclusion and obscurity. We here refer only to some of the antecedent conditions of this emergence, and of the large activities displayed by the Japanese within the last half century. The country, in the first place, is most favorably situated for such development. The relations of Japan to a great continent near by, and to an infinite ocean before, are well calculated to make the people adventurous, ambitious, and progressive.

Physical conditions incite to intercourse and progress.

The various natural resources of the country may well assist the tendencies of the people toward a large and energetic civilization. The climate is most happily balanced between heat and cold, between plentiful rains and snows and abundant sunshine. The historical circumstances as well as commercial enterprise have within the last fifty years conduced powerfully to bring the race out of its nebulous Asiatic conditions into clearer light and stellar development. The reactionary effect of foreign imports, including the importation of ideas as well as the means of subsistence and improvement, has also conduced to the same general end.

Ethnic causes also operate favorably.

The progress of the Japanese race is, therefore, not a causeless phenomenon, but it is to be explained by the working of natural laws. Over and beyond this, however, we must in this case, as in all others, make an allowance for the operation of those deep-seated, occult, ethnic forces which in the end determine so great a part of the civilized life of man. We now pass from this cursory view of the elementary conditions, under which the Japanese race has reached its present development, to consider in the usual order the relations of the sexes and the institutions that spring from the domestic union.

General intellectual energy of the Japanese race.

We shall hereafter have occasion to remark upon the general intellectual activity of the Japanese. On this everything may be said to turn in deciding the progressiveness or nonprogressiveness of a given race. We here consider the fervor and energy of the Japanese mind only in its relations to industries and the means of subsistence. The people have what may be called the passion for attacking nature. Like the men of the West, they look upon the world as an arena of rational activity; and in getting out of the world its good gifts the Japanese are more akin to Europeans than to the indifferent hordes of Asia.

CHAPTER CL.—SEX AND SOCIETY.

AS in the case of nearly all the nations of the Orient, the Japanese have derived a large part of the principles upon which the sexual union and family are based from the religious and ethical codes which they accept and profess. There is a general likeness of the domestic system to that of Eastern Asia, and the whole is somewhat determined by the moral law, as the same has been deduced from the teachings of the old masters of the Orient.

Here in Japan, however, the influence of the Semitic religions is at last stayed. The propulsive power of Mohammedanism eastward could carry the doctrines of the Prophet no farther than the shore. Japan breaks with the continental usages on the question of polygamy. This method of marriage is disallowed under the law. Monogamy is the law of the state, and is the only form of legal union recognized among the people. There is, however, in this particular a free compromise between the East and the West, and the terms of the compromise are unhappily liberal in the direction of sexual license.

Japanese break with Asiatic usages; polygamy disallowed.

There is, perhaps, no other country in which the sexual instinct is so little restrained, or the violation of those usages regarded as so essential in the West so little regarded or punished, as in Japan. Concubinage, in a word, is substituted for polygamy. The man may not marry two or more women at once, but only one. Her he has to wife; but if she be unfruitful, or even without the excuse of this defect, another may be taken as a concubine. The emperor may thus add *twelve* women to his household. Divorce is common and easy. If the woman be barren or disobedient to husband or mother-in-law, or given to gossip, or be impure or leprous or jealous or thieving, she may be divorced by her husband. It is needless to add that the *allegation* of these faults and sins is generally as effective as the fault or sin itself in securing the discharge of the wife and the dissolution of the marital bond.

Slight restraint of the sexual instincts; concubinages.

Since the early part of the present century Western travelers and scholars have been greatly interested in the investigation of Japanese society and the principles on which it is founded. To the surprise of such it has been noted that the astonishing freedom of the sexes seems to coëxist with a large measure of marital virtue and domestic happiness. Some of the usages of the Japanese have greatly surprised and shocked the sentiments of the West. Thus, for instance, the public bath houses, established in almost every street of the cities, were aforetime found to be promiscuously attended by both sexes. There seemed to be in this common bathing of all no violation of modesty, no impropriety or tendency to evil. It was the custom of the race, and attracted no more attention than any other common and innocent usage. The married women did not attend the common baths, but had bathing apartments of their own. The practice of promiscuous bathing in the public bath houses has now, however, been interdicted, and

Freedom of the sexes; usages of the bath house.

has in great measure ceased—an example of the striking influence of Western thought upon the Japanese, even in such deep-seated elements of character as the national customs.

There has been found among the Japanese socially an ancient and strongly marked disposition to distinguish married from unmarried women. This distinction extended formerly to a division of the marriageable women from unmarriageable girls. The marital age was fixed at twenty years. It was the usage of the country—not yet wholly extinguished—to blacken the teeth of married women and of young ladies over twenty. The Japanese possessed a certain peculiar and very tenacious dye, like ink, but more nearly indelible, with which they stained the teeth and kept them of a purple-black color. This was thought to add to the attractiveness of the wives and marriageable girls.

This usage also has yielded to the pressure of Western opinion; but the practice of painting the lips—not unknown to Western beauties—still prevails. Possibly the growth of truer instincts and sentiments, independently of foreign intercourse, has tended to extinguish such habits, manifestly barbarian in their origin. The custom of blacking the teeth extended aforetime to princes and nobles of the imperial court, but

AN IMPERIAL CONSORT.—Court of Kioto.—Drawn by A. de Neuville, after a Japanese painting.

Distinctions of the married and unmarried estates of women.

Pressure of Western opinion has tended to reform customs.

FÊTE OF THE WATER GOD.—Drawn by L. Crepon, after a Japanese engraving.

these have in recent years led the reforms which have substituted natural and refined conditions for the residue of ancient semibarbarism and savagery.

GIRL PAINTING HER LIPS.—Drawn by A. de Neuville, after a water color by M. Roussin.

Another custom of like kind may be mentioned. The old social rules required that a woman on being married should either pluck out or shave her eyebrows. This was the distinguishing mark by which the married lady was known from the maiden. It were a shame for the token of wedlock to be omitted! There were also modifications made in the coiffure of the several classes of women—as married, unmarried, or widow—whereby the one might be distinguished from the other. The

Method of distinguishing the different conditions of women.

coiffure of the Japanese ladies is ranked as among the most elegant and ornate in the world. The hair of the women is rich and black, and is handled with the greatest care. Much time is spent by the ladies at their toilet, in arranging their hair, painting their lips, and adjusting the various articles of their elegant dress. This is said of the better classes who have leisure and opportunity for indulging their natural dispositions.

FAMILY SCENE.—Drawn by Emile Bayard, after a native painting.

These social practices would indicate a tendency and code not very different from those prevalent among the peoples of the West. It is certainly true that the Japanese most of all the Asiatics approximate those usages and principles of conduct with which we are familiar in European and American countries. In other respects, however, the Japanese depart widely from the established conditions of society in the West. This appears in the license of both men and women to lead dissolute lives without serious loss of character.

Approximations of social usage to that of America.

The distinction turns, if we mistake not, upon a certain indifference of the Japanese to the importance of the sexual relation in the civilized life. They seem to regard it as a matter of small concern—too small to affect seriously the character of either man or woman. This indifference does not, of course, extend to the married women of the country. These are subjected to as severe a social code as that prevalent in Europe. The married women must be not only obedient, but faithful beyond reproach or suspicion. For the rest there is a freedom amounting virtually to license, and yet to license under law.

Indifference of the Japanese to the relations of sex.

Prostitution thus becomes one of the legalized facts of Japanese society. This miserable estate exists openly, publicly, lawfully in all the cities and, as a fact, throughout the country. The striking circumstance connected with it is the fact that Japanese usage makes it respectable, and even seems to give it preference over other social forms. The quarter inhabited by public women,

Sexual license under the sanction of law and custom.

instead of being in the obscure purlieus of the cities, is in the great thoroughfares and most elegant quarters. The residents of this class are not only surrounded with luxury and elegance, having the best houses, the best dress, and the most sumptuous style of living, but they are without shame or reproach on account of their calling. The same may be said of those who frequent such quarters of the city. The whole is under the regulation and concession of law. She who will leave the quarter may do so, and resume her place in society! The sentiments with which such life is regarded by both the participants and the community at large are wholly different from those respecting the like facts among the Western peoples.

Discipline of girls for their place in society.

The education of Japanese girls has constant regard to their future duties as wives and mothers. The women are expected to have the household in charge and to bear its cares and responsibilities. It is with this end in view that the girls are sent to school and taught those arts and principles of conduct which are expected to be useful and salutary in future life. First of all, the household economy is taught; then music and embroidery, and many other of the small fine arts in which the Japanese women excel. All are taught at least the rudiments of music. The most popular common instrument is the *samisen*, or three-stringed banjo, and this every girl is expected to learn to play. The teaching has respect, however, to others' rather than to her own pleasure, profit, or discipline. The woman in all her relations is regarded as a means to an end —an addendum to the life of man.

The "Woman's Great Study," and what it teaches.

In the Japanese schools there is a large text-book called the *Woman's Great Study*. The work contains the code and discipline of the woman's life, and in this the girl is carefully instructed. There is one fundamental principle of conduct, and that is obedience. The disobedient girl or wife or mother is regarded with disgust and universal reprobation. The *Great Study* indicates the three kinds of obedience to which woman in the three stages of her career is expected to yield. First, as a child and maiden, she must be obedient to her parents; secondly, as a wife, she must obey her husband; and thirdly, in widowhood, should that arrive, she must obey her eldest son. The whole discipline of her life thus turns upon the matter of obedience—the dependence of her will. In this, as much as in chastity itself, consists her character. It is by obedience that she is judged, and for compliance with the code of obedience she is praised and honored.

Origin of the code of politeness.

It is in this careful preparation and, perhaps, in this subordination of the woman that we find the beginnings of that surprising code of politeness, deference, custom-observing, and law-keeping habit which so greatly distinguishes the Japanese race. In fact, politeness with this people lies at the basis of all the virtues. This no doubt begins with the discipline of the women for the office of wife and mother. That discipline effected, a corresponding discipline is enforced upon the children, and if on them, then on the race.

Politeness as an ethical principle; honesty of the people.

It soon comes to pass that the youth under his peculiar instruction is led to avoid nearly all forms of vice and law-breaking, not indeed because they are sinful or criminal in the sense that such things are so in Europe or America, but

because they are impolite! To steal is impolite. To be drunken is so. Every violation of the social and moral code is heinous, because in the first place it is impolite. Oliphant, in his *Mission to China and Japan*, pointed out, as early as 1860, the salutary effects of the home discipline of the Japanese upon the people at large. "Universal testimony," says he, "assures us that in their domestic relations the men are gentle and forbearing, the women obedient and virtuous; and in every department of crime we have reason to believe that the amount of grave offenses committed against society is less in proportion to the population than that of other countries." The same author goes on to declare that the old Dutch writers unite in extolling the excellence of the Japanese courts and the satisfactory administration of justice. "We can only," says Oliphant, "judge by the results. As locks and keys did not exist, our rooms were open to the incursions of any of the numerous attendants who swarmed about our lodgings, and though we left the most tempting curiosities constantly displayed, yet we never had to complain of a single article missing, even of the most trifling value."

A FAMILY CHAPEL.—Drawn by Emile Bayard, after a native painting.

In many particulars of manners and sentiment the Japanese have points of identity with the Chinese and other continental Asiatics. To this extent the

Japanese notion of modesty in dress.

former as well as the latter people are in contrariety with the views and customs prevalent in Western countries. One of these small aspects of life—yet very significant—relates to the manner of dressing and the exposure of the person. The Japanese women expose the face without reserve, and use much paint and

JAPANESE MARRIAGE.—Drawn by Crepon, after a native painting.

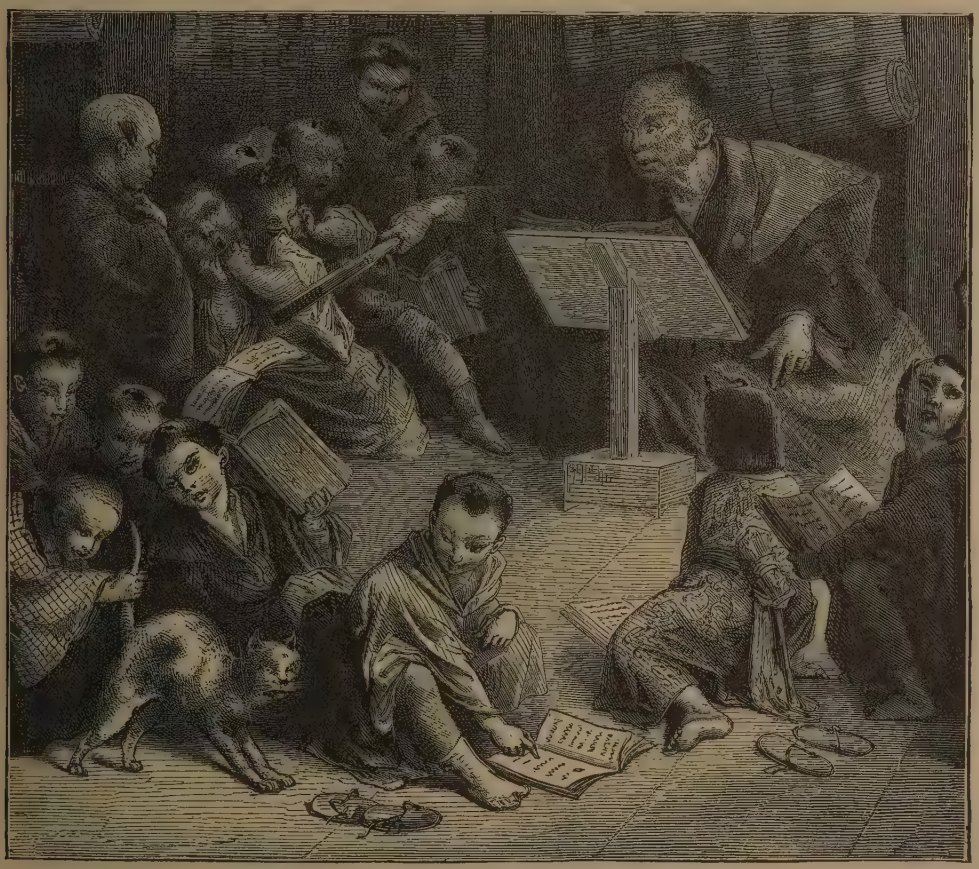
other artificialities as a means of heightening their beauty. At the same time they are scrupulous that the *neck* shall be well covered with the dress to the throat. The style of dressing called *decollcté* is regarded by them with horror for its immodesty. The same may be said of such usages as dancing in public with male acquaintances. In like manner such customs as our system of visiting, in which the lady goes abroad and calls upon her acquaintances, is considered a shocking departure from the rules of good society.

It is the fundamental principle of the Japanese social estate to preserve the family. To this everything may be said to conduce. There is, therefore, as little as possible of that marital evolution which we have in our countries, but rather a system of involution, by which the parental home is to be maintained and perpetuated. To this end the Japanese son does not depart and marry, but brings his affianced rather to his father's house. This is the beginning of the end of the father-rule. The mar-

Method of maintaining the integrity of the family.

ried son begins to be the head of the family. He becomes the householder and landlord instead of his father. The authority of the latter is gradually relaxed and surrendered to the son. This is followed, in the next place, by parental dependence on the one side and filial protection on the other.

fore the marital age. The youth so chosen passes out of his own homestead, and is incorporated with the family whose daughter he is destined to take to wife. He is adopted by his prospective father-in-law, and takes his name. In course of time, when the boy and girl thus affianced are grown up, they assume



JAPANESE SCHOOL.—Drawn by Emile Bayard, from a native painting.

The ancestral household thus sprouts up green around the roots of the family tree, and flourishes by perpetual second growth. If a son is wanting, then the father of a brotherless daughter may select from the cadets or younger sons of neighboring families a husband for his child. This may be done long before the marital age. The youth so chosen passes out of his own homestead, and is incorporated with the family whose daughter he is destined to take to wife. He is adopted by his prospective father-in-law, and takes his name. In course of time, when the boy and girl thus affianced are grown up, they assume marital relations, and the family is perpetuated through the female line, but with the ancestral name, which the son-in-law now bears.

Custom of adopting sons to perpetuate the ancestral name.

Up to the middle of our century the ancient social usages in Japan were everywhere prevalent. These involved many things which were clearly the res-

Sufferings entailed by ignorance on Japanese women.

idue of former barbarism and ignorance. Among these we may mention that the hardships of motherhood were augmented by barbarous customs and superstitions rather than alleviated by scientific gentleness. She who became a mother was almost tortured by the superstitions of an ignorant midwifery. After the birth of her child the mother was fixed in a sitting posture by means of bags of rice put under the arms, and there for nine days and nights she was obliged to remain without change of position and without sleep; for as nature would give away and sleep come on, the sufferer was constantly awaked—a torture which must have entailed untold anguish on millions.

For a long time the Japanese have been zealous in matters of education. This is said of education as they have understood it. Within the last half century a complete transformation has swept over their society, and this has involved a change of opinions and practices in the matter of education. The Japanese, however, have long had public primary schools. To these the children of both sexes and of all ranks were sent as soon as they reached the proper age, and there all were educated together on a common plan. A writer in the *Edinburgh Review* for 1852 already pointed out the fundamental identity of the Japanese primary schools with those of Prussia.

Zeal of the people in matters of education.

At a certain age, however, the attendants upon the primary schools began to be separated, both by sex and rank. The girls were put to themselves, and henceforth educated, as we have seen above, for their future duties as wives, mothers, housekeepers. The education of boys of the lower ranks generally ended with what we should call primary or intermediate instruction. This included reading and writing, a study of storybooks, the system of calculating on the abacus, and such geography as the knowledge of the race possessed. Youth of the higher rank, however, were separated from the commonalty, and carefully instructed in such learning as appertained to their respective stations in after life.

Sex in the primary and upper schools.

The discipline of the noble youth was carried to many subjects which were not parts of the common curriculum. Their studies were "caviare to the general." Throughout the whole, however, the education was made to have constant respect to social and civil duties, and in particular to the obligations which the youth of high birth must assume on coming to manhood. For such duties nothing was omitted that might conduce thereto. All the mysteries of good breeding were included, and points of etiquette were insisted on until the formality of noble life became as severe as the rules of the calculus.

Discipline of the sons of the nobles.

It was one of the points of this stern and formal discipline to prepare every young Japanese of high birth for the ordeal of self-destruction. He was deliberately and carefully taught the principles of *hara-kiri*, or the "happy dispatch." He was instructed that the ultimate sanction of self-respect is suicide. If he should be insulted he must kill himself by ripping open his abdomen! All the occasions which would justify such self-destruction as a means of preserving character were explained and commented upon with a painstaking such as we should expect in the case of an old English code of laws. To obey this rule of hara-kiri was to be honorable and honored. To disregard it was to

Duty of hara-kiri inculcated as a part of polite education.

HARA-KIRI.—Drawn by L. Crepon, from a Japanese painting.

forfeit nobility and rank and station, and to be subjected to corruption of blood. The descendants of him who should break the usage of his country were attainted!

NOBLES OF THE ANCIENT RÉGIME.
Drawn by L. Crepon, from a photograph.

The young Japanese noble thus disciplined might go forth into society. There he led a pleasant and formal life. It was his custom to make calls in the morning and distribute presents to his friends. These he might invite into a party on the water or at his home. Should he fall in love, he must run to the lady's house and signify his passion by leaving the bough of a particular shrub. The young lady in such matters had her rights, and might, if she chose, suffer her admirer's bough to wither and die. That was his rejection. But should she be pleased with the proposal, she proceeded to blacken her teeth; that was his acceptance. Her eyebrows she might retain until the day of her wedding, when they must be plucked out!

Etiquette and customs of the youth of the aristocracy.

We have here spoken of conditions in Japanese society which prevailed unimpaired until recently. Nearly all of these usages, however, have now yielded somewhat to the pressure of foreign example. In nearly every department of Japanese life the infection of European customs is noticed slowly working the transformation of the whole. In the matter of dress and personal habit, for instance, the Western style encroaches on the Oriental. The Japanese men are beginning to affect the styles of clothing and of cutting the hair which prevails in Europe and America. The innovation seems to be on the side of the men. The women retain the ancient and not inelegant apparel of former times, and their coiffure is not modified by foreign fashions.

Old usages and habits giving place to the new manners.

Many of the old usages, however, have given away in whole or in part. Some have been abolished by law, among which may be mentioned the ancient savage custom of tattooing. Other customs

TATTOOED JAPANESE SERVANT.

have yielded to reason and progress. In a few instances, advantage and the gains which come from assimilating the manners of those with whom the Japanese are associated have prevailed.

General interest of foreigners in the Japanese.

It were long to enumerate the habits, personal, social, and civil, of this remarkable people. On the whole, the national life is one of the most interesting in all the East. Though the Japanese number only about one tenth as many as the Chinese, the Western peoples have found themselves more interested in the former than in the latter. Their quick sympathies and eagerness to adopt as much of the usage and thought of Europe and America as may be approved by their judgment have evoked for them a corresponding interest throughout the most civilized nations of the world.

Feudalism destroyed by the revolution of 1868.

It is well known that until recently a feudal condition of society prevailed in the island empire. It was an empire only in name. We do not speak here of the civil aspects of the case, but of the social only. Japanese society was divided up, segregated, localized to an extent for which we should seek in vain in Europe since the fifteenth century. Before that period the European condition was very much like that prevailing in Japan until the revolution of 1868–69.

Ancient government of the country by provincial daimios.

Under this feudal dominion the people of the islands were aggregated around the so-called castle towns. Each of these was the seat of a *daimio*, or feudal lord. The lords were territorial nobles, each having jurisdiction over his town and surrounding district. He had in his immediate service a village of retainers and serfs. His government was exacting, and under his rule the condition of society was one of extreme hardships. This state of affairs has now passed away. The feudal vassals have become townsfolk and countrymen in the larger sense. Japan has been imperialized, and the people have passed through many changes corresponding with the revolution in government.

Passion for bathing and for amusements.

The social life in the Japanese cities displays itself as an aggregation of shop-keeping and manufacturing households. The cities of Japan are much finer and cleaner and in every way better suited to human residence than are those of China. One of the great conditions upon which this superiority depends is the cleanliness of all classes. Personally, the Japanese are clean to a degree very seldom attained by any other people. They are a race of bathers. The greatest care is taken to preserve the purity of the bodily life by constant washings. This is not done for sanitary considerations so much as to preserve the person in a state of cleanness for reasons of good taste and pleasure. The Japanese are pleasure seekers in a hundred ways. While they are indefatigable in their industries, they are devoted to amusements and to everything that is likely to bring them pleasurable sensations. They are inordinately fond of hot bathing, and in disregard of the relaxation which it produces, they resort again and again to baths heated to a degree hardly endurable by Europeans.

The Japanese a people of the country and the village.

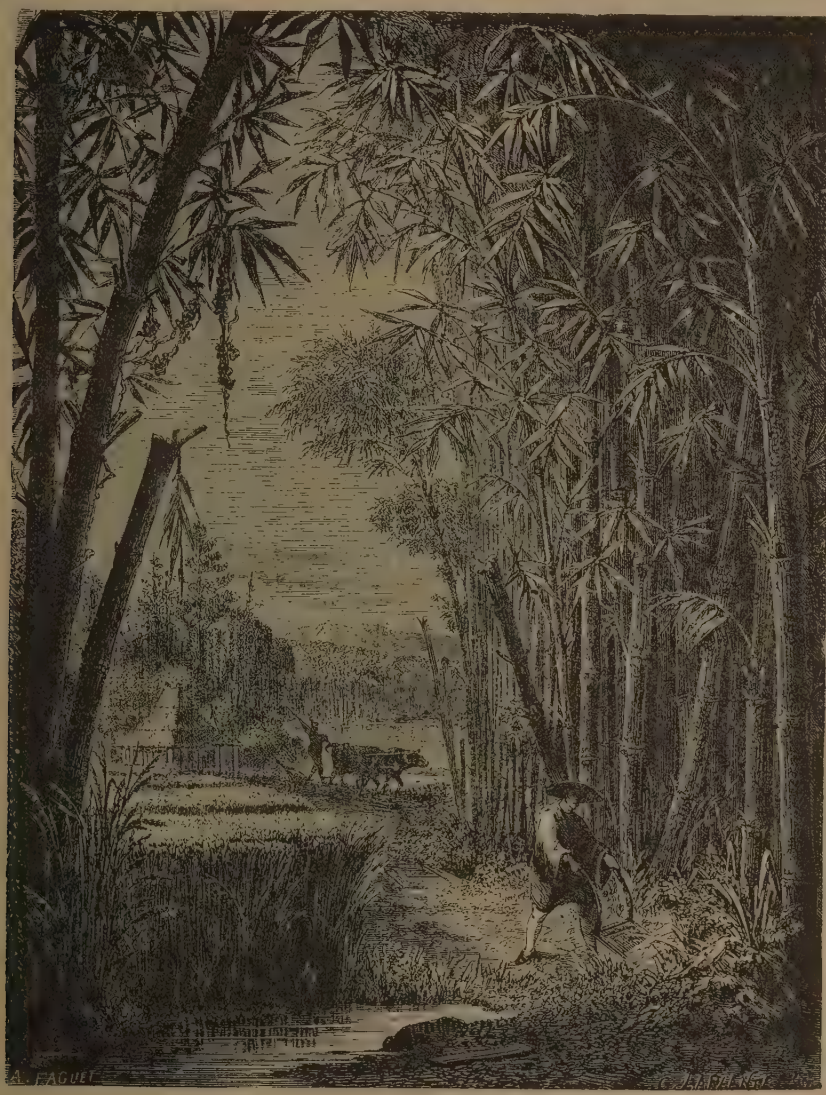
Notwithstanding the fact that the civil life of Japan is centered in the great cities, these contain but a fraction of the whole population. The old agricultural life still occupies a vast majority of the people. It is in the rural districts that the unmodified society may be best con-

sidered. This society, though it exhibits a great deal of domestic happiness, also shows the hardships and sorrows of the race. The villages of the agricultural districts, far removed from the cities, are poor and generally insignificant clusters of houses, indicating the meager resources and primitive life of the people.

Passing from the villages into the country we find the humble abodes of the peasants built here and there in the rice-fields, or on some high ground near at hand. Though the family is as well organized here as elsewhere, the manner of life is hard, and the necessary conditions of it difficult to maintain.

Manners and pursuits of the peasants.

All classes are obliged to labor, and labor always. The women and children go into the



HUSBANDRY OF BAMBOO GROVES.—Drawn by A. Faguet.

fields and do common labor with the men. The resources of the soil in many districts are scarcely sufficient to support the people. In such places the peasants are obliged to drain the rivers and depopulate the woods in order to eke out an existence. Fishing and hunting are depended on in many parts of Japan to supply the otherwise deficient resources of the humblest living.

Hardships of the country life; insurrection as a remedy.

It only remains to add that under such conditions of poverty and hardship, where the people cannot freely eat the rice of their own fields, and are driven to substitute millet and coarse barley for the national food, discontent and insurrection are common occurrences. The Japanese are a thinking race, and wherever social distress presses upon them beyond a certain measure of endurance, they rise against the oppressors and make riot and war. This condition was present in many parts under the old feudalism, now happily nearly extinct; but the nationalization of the country under the empire has not sufficed to bring plenty and peace to the poorer provinces. Much has been gained, however, by the better system of administration; the taxes have been reduced and equalized, and the method of making government grants to the people in times of flood and famine has been adopted. It is circumstances such as these that have made the Japanese of all parts of the country to be warmly attached to the revolution of 1868, to be in accord with its tendencies, and in sympathy with most of its results.

CHAPTER CLI.—LANGUAGE AND LITERATURE.

THE Japanese language has furnished an interesting study to Western scholars. Its classification has been a subject of difficulty and dispute. There have not been wanting those who claim that Japanese is an Aryan tongue, or at least that its Aryan affinities are distinctly discoverable. Others contend that it is simply a linguistic divergence from the common Asiatic stem which has for its older developments Chinese, Corean, and the like. Perhaps both of these opinions are extreme, and like other extremes, are wanting in truth.

Doubts respecting the place of the Japanese language.

It is clear that the language of this people, like the people itself, has gone a course of its own. It is also clear that it is not wholly an independent speech, but has rather its root and origin, geographically, in the proximate parts of Asia, and, ethnically, in the great races which have peopled those parts with their multitudinous masses.

The linguistic kinship, however, between Japanese and Chinese has been lost. By this is meant that the student can not take up the two languages and discover their affinities, as he may so easily do in the case of Italian and Portuguese, or, with little less difficulty, in the case of Erse and Gothic. But this is no more than we should expect in the examination of languages such as those of Eastern Asia. The uninflected languages do not grow in the same manner as the grammatical tongues. The latter flourish and bud and send out branches

Different laws of development in Aryan and Turanian tongues.

on this side and on that, preserving the radical identity of their fundamental parts. But the progress of the so-called Turanian languages depends upon the substitution of new monosyllables for the old ones, and the adoption of a new circumlocution for one which has seemed no longer to meet the requirements of the race.

It is thus possible for two languages like those spoken by our native American races, or by the Japanese and Coreans, to have a common origin, and yet to depart from each other by substitution and replacement of the vocabulary, until in a comparatively short time the affinity of the two forms of speech can be discovered only with difficulty. This is true in the case of the great languages of Eastern Asia. It is entirely credible that, with the geographical separation of the races speaking them—though they may have had a common ethnic and linguistic origin—the languages in question should diverge so greatly as to lead to the suspicion that there is no kinship between them.

Why the affinity of Turanian languages is not patent.

食物を與へて汝れ今より我子と成れよと云はんにあの子
供れ必ず大ゐ喜び其愛ゐ感じてろの命をも大切ゐ守る
よ違ひいありませぬ其おとく我儕人間れ罪惡の淵ゐ沈み
て善を行ふの衣服なく眞理を識るの食物なく平和を受る
住所もおき憐ある子供に等しき者あるを神れ見て悲み給
ひ大ある慈愛を垂れ活る潔き水を用て僞り妬み怒り盜み
姦淫議誘すべての放蕩なる垢を洗淨め愛の奇麗ある衣服
を着せ福音の美味食物に聖靈の箸を持せて餓たる腹ゐ飽
ざめて爾れ我子ゐ成れよと宣まへば我儕れ如何ゐ之を拒
ひことが出來ませう歟其時の喜びれ大ゐして其愛ゐ感じ
總て神の聖旨ゐ適ふ善行ひを爲すに違ひいありませぬ神
れ實に慈愛よ富み給ふが故ゐ彼のサヴヨと云ふ人をハギリ

SPECIMEN PAGE FROM JAPANESE BOOK.

Japanese is clearly a Mongolian language. Its Asiatic attachments have not been clearly determined. One thing is evident, and that is that the language has proceeded further toward polysyllabic development before its arrestment and fixation in literary forms than has any other speech of Eastern Asia. Though Japanese consists originally of syllables very simple in character, beginning in nearly every case with consonantal and ending with vowel sounds, linguistic growth has proceeded so far as to combine many of these into polysyllables having the form of European words. At the same time there is more

Progress of Japanese toward the polysyllabic stage.

of the radical sense of each syllable retained than is the case in the Aryan languages. The body of Japanese remains, however, monosyllabic, and agglutination, as a method of forming idioms and sentences, has by no means been replaced with grammar. It would thus appear that the language stands midway in development between the tongues of the East and those of the West.

INSCRIBED BELL OF KIOTO.
Drawn by H. Catenacci, after a Japanese sketch.

Japanese as it now presents itself to the learner is one of the most difficult languages in the world. It is well calculated to confuse and perplex him until he despairs of its mastery. Like Chinese, it comes to him in double guise. There are a spoken and a written language. The two are not the same, and yet they are the same in some parts. He must learn both. In learning the spoken language he must trust his ear and the oral utterance of his teacher. In learning the written language he must familiarize himself not only with the character of the Japanese, but also with a great part of the Chinese writing. The latter long ago was adopted, in part at least, as the vehicle for writing Japanese, just as many of the Teutonic nations have adopted in whole or in part the Roman alphabet. But we must remember that written Chinese is not alphabetical, but that it consists of a syllabary extending into idiographic and pictorial symbols. The more the learner attempts to realize and understand these distracting facts, the more is he overwhelmed with the difficulties before him.

Difficulties in the acquirement of the language.

First of all, then, we have spoken Japanese. It consists of single syllables and sounds, nearly all introduced with a consonant and ending open, used either singly as monosyllables or combined into words of polysyllabic character. This spoken language is the one which seems to have so little linguistic affinity with the tongues of continental Asia. The oral speech has for its classified parts nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, interjections, and particles. That is, it has words which perform the offices of what in English and all Western languages we call the parts of speech.

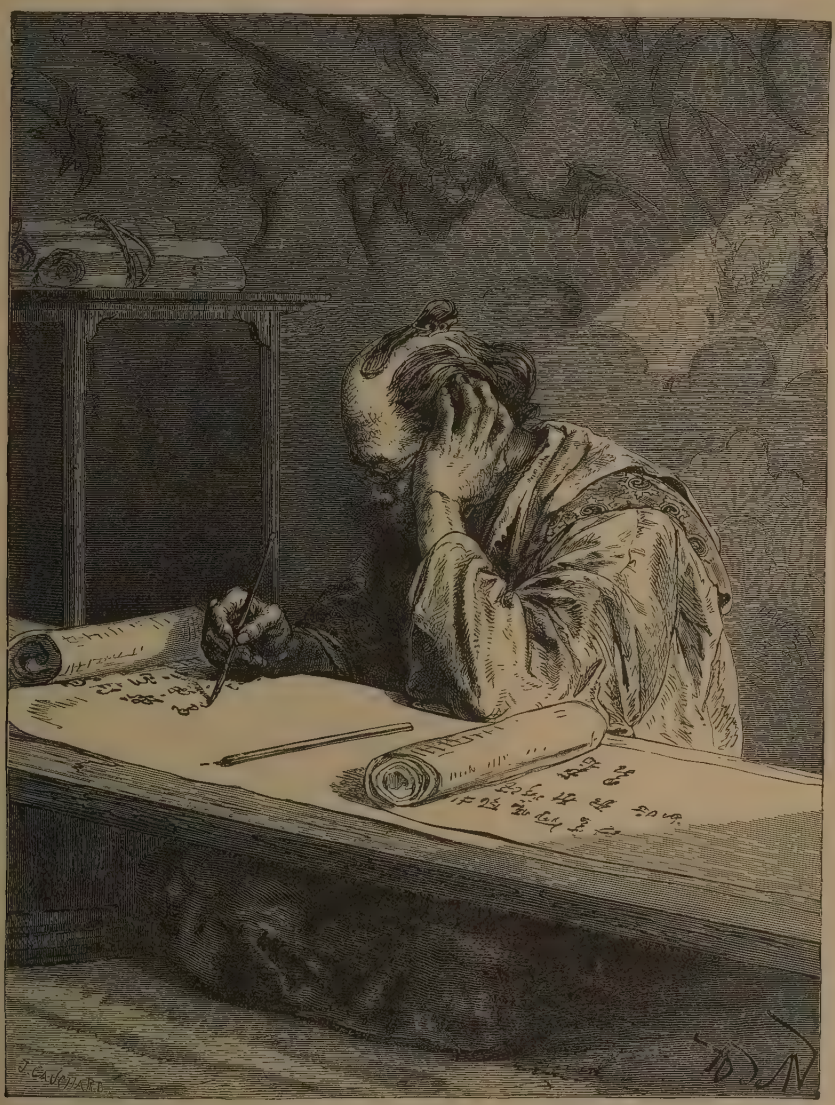
Elements of spoken Japanese.

In the Western languages, however, there is nearly always something to indicate in the form of the word the part of speech to which it belongs. This is true particularly of the great literary languages of the classical ages. It is much less true of our modern language. It is least of all true of English, which,

Grammatical and grammarless tongues compared.

by the process of linguistic deterioration, has become virtually a grammarless tongue. That is the definition also of Japanese. We should look in vain in the language for those forms of words, those inflections and changes, which mark the gender, number, and case of nouns, the comparison of adjectives and adverbs, and the mood and tense of verbs.

On the contrary, we find in Japanese only uninflected parts standing rigidly in their original forms and dependent for their sense upon position and idiomatic combination. Nevertheless, the scholars have to a certain extent invented methods of discriminating truly grammatical relations. While, for instance,



JAPANESE SCRIBE PRODUCING BOOK-ROLL.—Drawn by A. de Neuville, from a sketch.

Inflection and position as determining sense.

there is no gender in their nouns and pronouns, the Japanese have, to a limited degree, formed a gender by prefixing to nouns *o* or *on* for masculine, and *me* or *men* for feminine. But these devices are of very limited application, and the language in its entirety may be regarded as a grammarless variety of speech.

Written Japanese of older development than the spoken.

The first thing which meets us in considering the written language of the Japanese is its greater classicism. The forms of writing are more ancient and classical than the colloquial language of common speech. The written language is an archaïc curiosity, having its origin as far back at least as the third century of our era. At that time the Chinese classics were introduced into Japan and became the basis of learned study. This brought with it the Chinese writing. The characters became familiar to Japanese scholars, and they adopted them much as Anglo-Saxon monks of our seventh century adopted the alphabet of Rome. In this manner Japanese came to be written in the difficult and complex Chinese characters.

Evolution of the written language.

But the evolution did not stop with this stage. The Japanese, in order to complete the written expression of their language, proceeded to invent for themselves. They still retained, however, a large percentage of Chinese characters. These they began to modify and adapt to new offices. The characters were used because in many cases they expressed syllabic sounds of constant recurrence in Japanese. A composite style of writing was thus at length produced, the understanding of which in its details is one of the hardest tasks imposed on the student of language.

The Japanese alphabet, or more properly, syllabary, which they call *kana*, consists of forty-seven characters, representing vocables. This is the primary constitution of the system, and, as will be seen, it proceeds but little beyond the numerical limits of a true alphabet. The sounds as written in English characters are as follows: *i, ro, ha, ni, ho, he, to, chi, ri, nu, ru, wo, wa, ka, yo, ta, re, so, tsu, ne, na, ra, mu, yu, i, no, o, ku, ya, ma, ke, fu, ko, ye, te, a, sa, ki, yu, me, mi, shi, ye, hi, mo, se, su.* In cases where the foregoing syllables, or sounds, are repeated, one is for the long and the other for the short sound of the vowel. To this primary alphabet, however, the Japanese writers began to add until the number of vocables represented in the syllabary is at present seventy-two. Out of these fundamental parts the written language is elaborated.

The alphabet and the syllabary.

In writing Japanese a character is assigned to each of the syllables, or sounds, as above. Each of these characters may be written in two forms. The first of these, which the Japanese call *katakana*, is what we would define as print, while their *hiragana* is our script. In writing the Western languages it is not customary to print them, but to write them in the cursive or running hand; but in the East, except for business, correspondence, etc., the katakana, or printed method, is preferred. This is true particularly in the composition of books. It is regarded as classical to write in the square character, which is virtually the same as that employed in printing.

Relation of characters to sounds and words.

The Japanese writing is thus a potpourri of odds and ends gathered from several sources and thrown together in a manner utterly confusing. On the whole, Chinese characters predominate;

Japanese writing a melange of materials.

BOOK EXCHANGE OF YEDO.—Drawn by L. Crepon, from a Japanese engraving.

but they are used for an office different from the original. Characters of this kind, whether whole or fragmentary, have lost almost entirely the original idiographic and pictorial force which they have in Chinese, and have become the symbols for the expression of the vocables of the Japanese syllabary. To these fragments the Japanese modifications are added. Those characters, which are strictly Japanese, are inserted independently with the Chinese and with compound characters. All of this has to be mastered before the current writing of Japanese can be practiced with elegance and effect.

Such are the difficulties of obtaining an adequate knowledge of this anomalous system that reading and writing are beyond the reach of a large proportion of the peasantry. This is said of the Chinese part of the characters. The peasants are able to write katakana for many simple purposes when they are not able to employ the classical system. One of the odd facts brought out by the exigencies of such writing is the production of dictionaries, in which the full written characters, including the Chinese, are explained and interpreted in the simpler forms of writing.

The classical system beyond the reach of the peasantry.

It is not needed in this sketch to enter into the tedious technical details of the Japanese writing. By it the intelligence of the country and its learning are seriously impeded. The national thought has found some vent on the side of the Japanese characters; but the Chinese element in the writing of the language is so rigid as to afford no opportunity for the expression of new ideas and the development of new literary forms. It is for this reason that the Japanese of highest intelligence are greatly discontented with their speech, and especially with its written forms.

Learning seriously hampered by the rigid system of writing.

A POET COMPOSING.—Drawn by L. Crepon, after a Japanese painting.

The question has been once and again discussed by the imperial government of abandoning the whole language,

writing and all, and of substituting therefor some strong, expansible, and capacious language, like English. Others have proposed what has been it is not impossible that the near future will see the rejection by the Japanese of the system of writing with which they are so greatly hampered, and the substitution therefor of the Roman characters.

Project of substituting the English alphabet in Japanese.

SINGING NATIONAL BALLADS.—Drawn by A. de Neuville, from a photograph.

facetiously called "Japanning the English language!" This signifies the adoption of English alphabetical writing for the Japanese tongue—preserving the language, but writing it in English letters. Such a proceeding would be a great step in the forward march, and

To Japan the epoch of printing has come, and as a result of it a vast multiplication of books. This includes the old classics of the race as well as more recent productions. Literature has become one of the fashions of the people,

Literature a fashion; old Japanese classics.

and they are rapidly learning of their own history and standing in the world. It is in this way that the ancient manuscript records of Japan, known as the *Book of Ancient Matters*, has been brought to public attention, and out of it Western scholars have learned much of the primitive history of the country and people. The chronicles of the race reach back to the seventh century of our era, and include traditions of a vastly older epoch. A second historical work, belonging to the eighth century, is called the *Japanese Record*, and in this the preponderating influence of the Chinese in that age is discoverable. In the later centuries the Japanese historians have been busy, and though their writings consist for the most part of annals and chronicles, not rising to the level of philosophical history, they nevertheless contain the substance of the real history that shall be hereafter.

The Japanese poetry is voluminous and of a fair order of merit. It dates from the eighth century, and has been cultivated in all the intermediate ages. Poetical composition has been affected by princes and emperors. Collections of poems are numerous, and these, like the histories, have recently passed out of the manuscript into the printed form. Most of the Japanese poetry is composed of a kind of five-line stanza, called *uta*. The verses are arranged in lines of five and seven syllables, and are generally without rhyme.

Character and construction of native poems.

The subject-matter of such poems is almost wholly lyrical in character. No great epics or didactic poems have as yet been produced. The songs of the race are of love and adventure and war. It is one of the strange customs of the poetically inclined to commemorate their own suicide with poems for the occasion.

The Japanese have always been curious to know the geographical character of their country, and its relations with other countries and the surrounding seas. This has led to many publications on geographical topics. It is one of the passions of Japanese writers to compose itineraries and guidebooks, with maps and illustrations, designed to inform the reader of the character of the country. These works descend to minute particulars of the natural landscape and the works of man. The descriptions are touched with fancy and bits of fiction well calculated to enhance the interest of the reader who, in the perusal, if he be English or American, may well be reminded of old Michael Drayton's *Poly-Olbion*. No other people of Central or Eastern Asia has shown so much painstaking, ingenuity, and industry as have the Japanese in making a knowledge of their country, its cities, highways, villages, rivers, plains, and the like, accessible to the readers of books.

Interest of the Japanese in geographical treatises.

In recent times fiction in prose has become one of the leading forms of Japanese culture. The evolution in this direction has been of a kind to justify the praise of critics. The Japanese romances and novels are done with much skill in the selection of subject-matter and the formation of the plot. In many instances a historical basis is used, after the manner so successful in English and French literature. The revolutions of Japan, her civil wars and rapid transformations of political society, have furnished a vast material for such writings. To these we should add the fairy stories and small tales which constitute a considerable fraction of the current reading of the people.

Evolution of fiction in prose.

The drama also must be considered,

though the latter is yet in the primary stages of development. It is what we may call pre-Shakespearean in character. The Japanese are egregiously delighted with theatrical plays and all spectacular exhibitions. No amusement is more esteemed than that of the playhouse. Nor can it be doubted that this national passion for dramatical representations will soon lead to the production of plays of a high order of merit.

Cultivation of the drama; the Japanese stage.

JAPANESE THEATER—BEFORE THE CURTAIN.—Drawn by L. Crepon, from a painting.

Japan and the Japanese have been rapidly modernized. Since the revolution of 1868 everything has gone into ferment and agitation. This is shown in the rapid development of periodical literature. Within the memory of men the few periodical publications in Japan were the preserves and luxury of the princes and the rich. Now the newspaper is everywhere. Those of Tokio and Kioto are of a high order of ability. The government has its organ, and political jostling begins to appear. The latter characteristic, however, takes the shape of the advocacy of reform or opposition thereto. The partisan epoch has fortunately not yet arrived.

Rapid development of periodical literature.

The Japanese newspapers are printed with movable types, and for the most part in the Chinese or classical characters. A few, addressed more directly to the people, are published in, kana or common characters. Pictorial representation is a

BALLET OF THE BUTTERFLIES (THEATER OF THE GANKIRO).—Drawn by E. Therond, after a native painting.

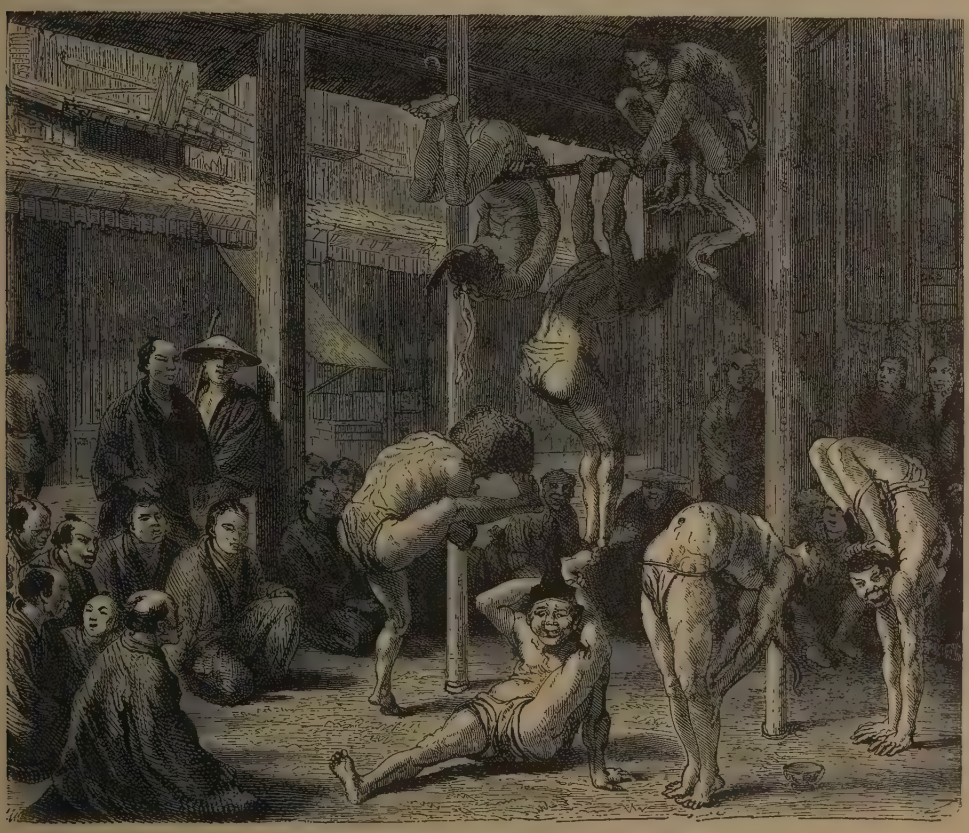
feature of most of the newspapers, as well as of story books, child books, and the like. The cuts are coarsely done, and the drawing is many times incorrect; but as was said by John Skelton long ago of his own ragged verse:

> "If ye take well therewith
> It hath in it some pith."

The Japanese journals have their departments of political intelligence and civil affairs, general articles, news, etc., followed on the last page with advertisements. As yet there are only the beginnings of that magazine and critical literature which occupies so large a place in the higher thought of the civilized nations.

The great drawback to the progress of journalism in Japan is doubtless the oversight and censorship of the government. The empire does not as yet trust its subjects to the extent of freeing the press. The imperial system has such favor that it might not fear attack so far as itself is concerned, but the policies of the empire are not always approved. To have its policy traversed and denounced is more than the sensitive new order is as yet able to bear. So the censorship is severe. He who will start a new journal must apply to the authorities for the privilege of doing so, and at the same time give pledges of conformity to the press laws. These are binding and rigorous. He who violates them may expect immediate prosecution, extending, if the violation

Drawbacks to progress of journalism; the censorship.



GYMNASTS OF KIOTO.—Drawn by L. Crepon, after a sketch.

be at all aggravating to the existing order, to the confiscation of his paper and the imprisonment of himself.

Chafing of editorial craft; fiction as a covert.

Under these regulations Japanese journalists fret greatly, but thus far without avail. The desire to publish what they please and be amenable therefor only to the general statutes for libel and the like is very strong, and many devices are adopted to reach the coveted freedom, at least in effect. Periodical writers manage to convey contraband opinions without incurring the penalty. They are wary and adroit. Many of them adopt the expedient of a fiction to cover their liability. They invent another unknown island country in which affairs are so and so. These affairs they then go on to discuss with not a little wit and sarcasm. The reader knows that Japan is meant, and so do the officers; but the fiction saves the authors of the ruse from arrest and fine. The Japanese mind takes delight in this kind of work. The humor and effectiveness of it are very gratifying. Ultimately, no doubt, a larger freedom will be attained, and with it, perhaps, the license, falsehood, and scurrility which have unfortunately attended the free press of America and parts of Europe.

PROFESSOR IN UNIVERSITY OF YEDO.—Drawn by A. de Neuville, from a photograph.

The recent activity and acuteness of

the Japanese mind presages an early and perhaps a remarkable literary development. For the present, the imagination of the authors and compilers is smitten with the recognized excellence of foreign models. The present is an epoch of translations and imitation. Discovering the vast productiveness of the Western mind and the practical and ideal value of its products, the Japanese have become anxious to gather foreign wealth. This has involved the temporary neglect of the native mind. Many English classics, such as Mill's *Essay on Liberty*, have been done into Japanese and have been bought by the thousand. If we mistake not, a reäction against this foreign quest will presently take place, and the genius of the Japanese return to its native activities. Then may we expect the normal literary development of the race to go forward under the laws of natural development to leafage, efflorescence, and abundant bearing of fruit.

Promise of literary emergence; English translations.

CHAPTER CLII.—ARTS AND INDUSTRIES.

IN the application of industry and a large measure of skill to the practical tasks of living, the Japanese are among the foremost of all the peoples. Like nearly all the Asiatics, their skill has lain in the direction of handicraft rather than in the use of machinery. Great is the expertness of the Japanese hand in the application of the owner's thought to material substances, and the products of his industry in every department attest his success as a workman.

The industries of a people must, in the nature of the case, relate first of all to the means of subsistence and the methods of gathering the same from the earth and the sea. It is thus that the environment determines the fundamental activities of every race of men. The progenitors of a given people—they who begin the plantations of the civilized life on continent or in island—must look around them and rationally avail themselves of the suggestions of the natural world. It was thus that the primitive Japanese became fishermen and boatmen and watermen, as well as islanders, farmers, and builders of villages. The original impress of the fishing habit has remained on the people to the present time, and the fishing interests of Japan have continued an important factor in the maintenance of life, both by the immediate supply of food and by the increment which the pursuit makes to commerce.

The industrial life determined by environment; fishing habits.

One of the features of industrial life whereby the Japanese are so strongly discriminated from the Chinese is the adaptive skill of the former. There are three processes by which one people may secure the arts and industries of another: by invention, by imitation, by adaptation. The artisan of one race may invent the apparatus which another has produced. He may imitate the processes by which industrial results are produced by others. He may adapt, by understanding and skill, the same apparatus and appliances which he sees others employing. It is in the latter particular that the Japanese have so much distinguished themselves.

Invention, imitation, and adaptation in artisanship.

Since the middle of the century they have, so to speak, caught at every feature of the more improved forms of civilization. They have not attempted simply to imitate results, but to understand and adapt the improvements which they have found among other peoples in their intercourse.

in the constitution of the race. It is almost impossible for a Chinaman to understand a piece of machinery. He stands before it dazed. He is not curious enough to acquire a knowledge of the intricacies of parts and the methods of applying force.

In these particulars the Japanese are

FISHING BY TORCHLIGHT IN THE BAY OF YEDO.—Drawn by A. de Neuville, after a native sketch.

It is in this very respect that the Chinese have so markedly failed. The Chinese artisan imitates the industrial results which he finds in other nations, but he understands nothing. He does the same acts which he sees others perform, but it is without knowledge. The ridiculous results which frequently follow the misdirected application of Chinese labor is traceable to this peculiarity

Reasons for industrial failure of the Chinese.

exactly the opposite. They are curious to know. They are quick to discover. They investigate and discern the relations of things, and are anxious to avail themselves of the mechanics and arts of other nations. This does not extend to a reckless renunciation of their own skill in handicraft and success in the native industrial arts, but only to an anxiety to know the best and to use it.

Japanese success by discovery and adaptation.

In architecture the Japanese have not risen to the first rank. Their abilities as builders have been surpassed by many of the peoples ancient and modern. This is due, if we mistake not, to the fact that they do not esteem building of so great importance as many other nations have done. They look to practical uses, and do not greatly care to rear mere architectural monuments. The more important buildings in the Japanese cities have especial respect to their use. Visible effects are not much sought after or desired. Wherever utility, however, has demanded structure, we find it, if not of the very highest order, at least of a high measure of excellence and beauty.

Moderate success in architecture.

One of the principal instances of such building is found in the Japanese bridges. Perhaps the native architects have in these risen to the height of their abilities. Wherever the demands of society have required bridges over rivers, and the like, there they will be found, and the structure is admirable. In Tokio examples of such building are found in its best estate. The river Sumida, or Ogava, runs through the midst of the city, and divides it into separate districts. This stream the Japanese designate as the Great river, and it is bridged across in many places. The work is done so well and ornately that the traveler standing upon one of these structures, glancing up and down

The bridge the masterpiece of Japanese structure.

HOUSE BUILDING AT YOKOHAMA.—Drawn by L. Crepon, after a photograph.

the river, might imagine himself on one of the superb bridges of the Seine. In other of the Japanese cities the streams or canals require such thoroughfares, and fine bridges have answered the demand. Such structures compare favorably with the best in Europe and America. Though not so grand in extent,

BRIDGE AND HOUSES (ISLE OF KIOSKO).—Drawn by Eugene Ciceri, from a photograph.

they have much of the architectural solidity and excellence which we find in the bridges of the West.

After these the heaviest and most substantial building done by the people is seen in their old castle towns. The name of these was legion. Old Japan was essentially feudal. It was divided up into estates and small counties, over each of which a daimio, or territorial lord, held sway. As a rule, he established for himself a local capital. He had his country town, and near this, in some strongly defensible situation, he had his fortress and castle. These were built as military strongholds.

Architectural features of the old castle towns.

The castles of the feudal lords dotted the country. Rising ground overlooking the feudal metropolis was selected, and from that superior situation the castle rose. It was built in the form of a tower, sometimes as much as five stories in height. It was situated in the center of a triple rampart of earthworks, but the earthwalls were faced on the outside with hewn stone, and could be entered only through massive narrow gate-

ways. Between the ramparts within and the castle proper was established round about a barricade of stakes sharpened and pointing outwards. These were wattled together with bamboo or willow, and the whole was whitewashed.

In the center of the inclosure was built the castle proper, of massive stone. It was constructed as the stronghold of the daimio and his retainers. In times of insurrection the latter could be brought within the ramparts and a camp established, against which the unassisted townspeople could not prevail.

The castle proper; habits of the daimios.

In times of peace the daimio generally lived in the provincial capital, or in one of the great cities, leaving the defense and government of his feudal estates to his retainers and under officers.

The bridges and the castles were, and are to the present time, the best example of the heavy building of the Japanese. Most of the castles have now fallen into decay, and many have been forcibly abolished, but the bridges remain and are improved under the empire. Of the temples and palaces we shall make some note in speaking of the religious institutions of the race.

In the matter of common building, the Japanese, as we have said above, do not surpass; but they have nevertheless attained a good measure of elegance. The architectural tastes of the people are best exhibited in Tokio. Here we may note, first of all, the buildings of the imperial government, such as the Foreign Office, Home Office, the Ministry of Finance, the Ministry of Education, etc. These buildings, though they still retain many of the characteristic features of Japanese structure, are nevertheless comparable in elegance and durability with the corresponding structures in European capitals, at least capitals of the second grade.

Common buildings; architecture of Tokio.

VILLA AND CASTLE OF THE DAIMIO KIOGATOU—SANO-KI-NO-KAMI (ISLE OF SHIKOKU).
Drawn by D. Grenet, from a sketch by M. Roussin.

The streets of the city are of fair width in the newer parts, but in the old town are irregular and narrow. Along these the houses are built in close prox-

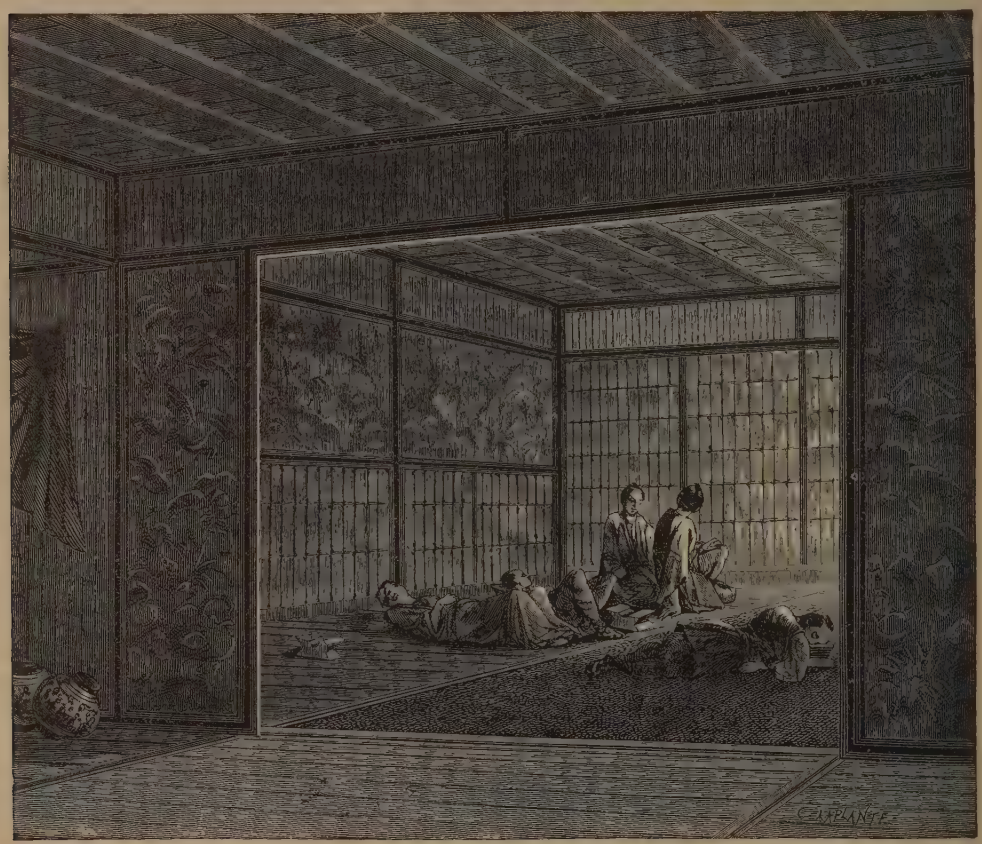
imity or continuously, but with an irregular frontage; that is, the alignment of the houses is purposely broken by setting one back and another forward. One of the deep-seated superstitions of the people is that luck is associated with irregularity. He who

Features of the city; a method of luck.

parts of the city are tastefully built, and have the air of elegance, comfort, and convenience.

We may here pause to describe a Japanese house, one of the abodes of the people. Perhaps the country house would better be taken as an example.

General character of the country house.



SLEEPING ROOM IN JAPANESE HOTEL.—Drawn by E. Therond, from a sketch by Roussin.

will build a new house, therefore, purposely puts it out of line with the houses of his neighbors—this for luck. He also is careful that the height shall not be the same, that his chimneys shall be higher or lower than those of the next houses, etc. In this manner all regularity of appearance along the streets is intentionally obviated; but the houses themselves in the better

The common house is built of sills and posts and beams of wood, framed or nailed together in a manner not greatly different from that used by Western builders. The roofs of the better kinds of houses are made of tiling; but the peasant's house is thatched with straw. Round about on all sides a wooden porch or veranda is built as high as the house itself. If the building be but one

TEMPLE OF BUDDHA AT NAGASAKI.—Drawn by E. Therond.

story the porch extends from the eaves. It is narrow and constructed of frame work. It is so built, however, that sliding doors in the outer frame may be run out against rain and storm, thus virtually extending the wall of the house to its outside dimensions.

Interior features and furnishings.

The floors are laid considerably above the ground level. Straw mats, very thick and substantial, are spread around, and are faced in the finer rooms with plaited straw. Several strips of matting are fastened together, and the whole bound in the manner of a carpet. The inner doors of the houses consist of screens set up in the openings, and these are sometimes made to slide into the wall. Others fold up, and may be set out of the way. The screens are ornamented with figures, and the wealthy folk cover them with silks. Others decorate them with designs and paintings. Since the opening of intercourse between Japan and the English-speaking peoples Japanese screens and hangings have become articles of exportation, and are in great demand in Europe and America.

Art corners; Japanese lares and penates.

Almost every Japanese house has in one of the rooms a recess in the side and a raised platform on which are displayed the family relics and bric-a-brac. This is the art corner of the establishment. Here the ornaments and curiosities of old times are arranged on exhibition. Here aforetime hung the swords and armor of the old warriors bearing the family name. This recess is the center of the sentiment of the household, the heart of the family life, corresponding (at how great a distance!) to that niche in the mansions of ancient Rome wherein were placed the lares and penates.

The elevation of buildings; hints of reasons therefor.

The height of houses in different countries generally increases from the equator toward the poles. It also increases from the east to the west. The latitude of Japan would indicate loftier buildings than are to be found in the empire; but the Oriental disposition has prevailed to keep them down to the lower order. Not many houses, even in the great cities, rise above two stories. All of the humbler kind are of but one story. The maximum is four stories, and this is attained only in public buildings and hotels. The latter are arranged for the accommodation of as many inmates as possible, and the third and fourth stories have been added to meet the necessities of the case. Higher building is now affected by the public architects, and we may expect an approximation to the level of European and American structures. The prevalence of earthquakes, however, acts powerfully against any architectural aspiration.

Post-towns and thoroughfares.

One of the changing aspects of Japan is seen in the establishment of post-towns throughout the empire. These are located on the great thoroughfares, and are designed not only for the transmission of mail, but for the accommodation of travelers. The buildings in these small but active semiofficial communities differ considerably from those of the commercial cities.

Primitive agricultural methods still prevail.

If we begin our survey of the practical arts in the country districts of Japan, we shall find much that is primitive in its character. The old implements are still in the hands of the people, and the old methods of cultivation still in vogue. The country folk, no doubt, as in every land, are slower to adopt

A STREET IN YEDO (NEW YEAR HOLIDAY).—Drawn by L. Crepon, after a native painting.

new methods and new implements than are the townspeople. There is also an impediment in the case of the former, because of the fact that their products are different from those of the West. It does not require the same implements to plant, till, and gather rice as are used in the cultivation of corn and wheat. There is thus need among the Japanese of native invention as well as of foreign adaptation. The peasants are very poorly supplied with the implements of agriculture. We have already remarked upon the appearance of both men and women in the fields. In plowing, the proprietor either hitches his pony or ox to the plow, or, having neither, substitutes two coolies who drag the small implement through the soft mud. The soil is thus slowly and poorly prepared; the grain is planted, and with little additional care comes to maturity.

In the harvest time the insufficiency of the tools is painfully apparent. The ancient straight-bladed sickle with wooden handle is used to cut the grain, which is bound up in sheaves and stacked until it is dried for threshing. The separation of the grain is effected by drawing the straw, handful at a time, through an iron hackle, like that formerly used in America for separating the "shows" from the flax. All parts of the product are valuable. While the grain is garnered for exportation and

IN A SCULPTOR'S STUDIO.—Drawn by A. de Neuville, after a native painting.

Implements and toils of the old estate; waste of toil.

home consumption, the straw is carefully preserved for the thatch of houses. The Japanese are good economists in all things except the expenditure of labor. It is painful to reflect upon the vast unprofitable exertion and strain of toil put forth by the human race in its ignorance of the beneficent forces of nature and of the ease with which they may be applied to the practical tasks of life. Could all the waste energies of mankind be heaped together, the appalling mountain would rise above the Rockies and the Himalayas!

Superiority of the Japanese as workers in metal.

The manufactures of Japan are of great value. As workers in metal the artisans are with difficulty surpassed by any other people. Out of iron they are capable of producing the finest steel. Their swords and less formidable cutting implements are famous in every land. As workers in copper and brass they have few superiors. The plentifulness of copper in Japan has led immemorially to the use of that metal in many important arts and industries. The Japanese coppersmiths, silversmiths, and goldsmiths are to be reckoned as artists of the finest abilities. The ornamentation which they produce, as illustrated in the hilts of swords and the like, are unsurpassed. Inlay work is practiced with the highest skill. The arts in question are not merely caprice, but are based on designs of great merit. Patriotism is one of the prevailing qualities, and this is seen in every important design of the artists. The old heroes of the race, its mythology, etc., furnish the subjects of the scenes and allegories which the expert metal-workers reproduce in their products.

Sculptor's arts and bronze casting; statues of Buddha.

A like skill is exhibited in the carving of wood, in the sinking of dies, and in particular the production of metallic statues. While the sculptor's art is not much practiced in marble, the casting of forms has been brought to a high measure of perfection. The religious systems of the country, especially Buddhism, demand great numbers of statues and statuettes. In these the art shops of the country abound, and the work produced is of the finest quality. No other country in the world can exhibit so great an array of copper bronzes. Some of these are of colossal proportions. At the city of Kamakura is a copper statue of the Buddha almost fifty feet in height—one of the most striking products of human art.

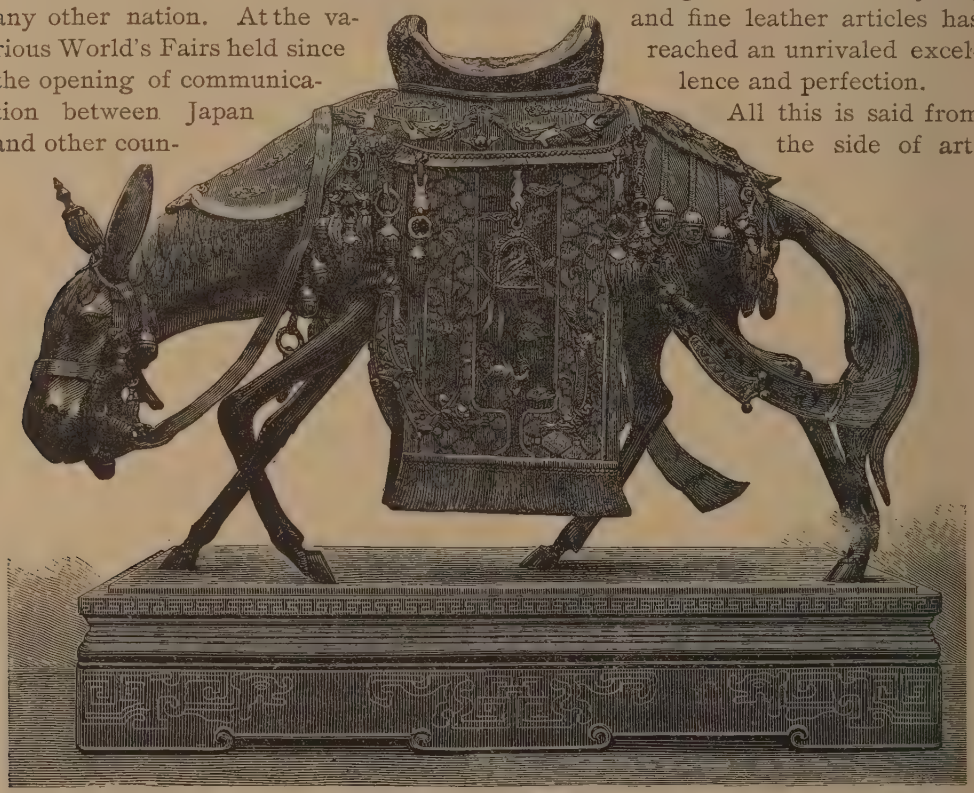
The excellence and beauty of the

DECORATED SWORD GUARDS.
Facsimile of native drawing.

Excellence and fame of the Japanese bronzes.

Japanese bronzes has led to a great demand for them among the Western peoples. Travelers are much impressed with the superiority and abundance of

such work. The lacquer work of the Japanese is of like excellence. It is reckoned superior to that produced in any other nation. At the various World's Fairs held since the opening of communication between Japan and other countries, in 1853, the display of Japanese bronze and lacquer work has surprised and bewildered the Western peoples. Western art can not approach it. At Vienna, in 1873, the first award was made to the Japanese bronzes and specimens of lacquering in wood.



BRONZE INCENSE BURNER.

The mosaics, inlay, ivory work, basket work, and toys to be seen in the Japanese displays have been equal or superior to those shown by any other people. The same may be said of the skill of the race in producing fine artistic effects from tortoise shell and pearl. In the making of baskets and all manner of wicker work the Japanese compete for the first place among the nations. Their production of artificial flowers, of designs in silk, of cut crystal, and fine leather articles has reached an unrivaled excellence and perfection. All this is said from the side of art.

Like superiority in the smaller fine arts.

The same superiority may be conceded to Japanese manufacture from a purely industrial point of view. In the making of silks no other people surpass the Japanese weavers. Their fabrics of

MANUFACTURE OF BONNETS.
Drawn by A. de Neuville, from a native sketch.

cotton, their crapes, brocades, girdles, and indeed almost all articles of personal decoration are equal both in art and durability to those of any other nation. In the manufacture of paper, also, the Japanese yield the palm to no other. Their paper is finer, thinner, softer, more lustrous and silky in tissue and finish than can be produced in the factories of any other country. It is manufactured from the papyrus mulberry, and the production flourishes not only for domestic, but for foreign demand. Paper manufactories abound in all the great cities. Kioto, Tokio, and Ozaka are almost as preëminent for their manufacturing industries as they are for their political and commercial importance. It were difficult to say what important product is *not* yielded from the establishments of these cities. There are made damasks, satins, silk goods, lacquered ware, screens, fans, porcelains, and almost every kind of manufactured goods known to human ingenuity and desire.

Unrivaled quality of fabrics; paper in particular.

All this is said of manufactures on the lines of native development. To this must be added a great deal on the score of the aptitude of the Japanese for the imitation of foreign goods. To a certain extent they have already introduced foreign machinery and foreign methods of manufacture. But they are still more ready to procure, by exchange, from foreign countries such articles as they have not yet produced for themselves. Thus has come to pass a great demand for European clocks and watches. The Japanese have a passion for timepieces, and desire the most elegant patterns and perfect works. They also recognize the superiority of foreign lamps. Their desire along this line extends greatly to all scientific apparatus. They demand telescopes, microscopes, thermometers, barometers, maps, globes, and indeed every form of scientific invention that may bring them knowledge of the laws of their environment. Lately they have come to recognize the value and cheapness of European cutlery, including spoons and many other articles of domestic economy. They import freely, and affect somewhat the ownership of foreign articles. Of this kind are looking-glasses, boots and shoes, notions of many kinds, toilet soaps, brushes and combs, rugs, carpets, and the like.

Industrial aptitudes and desires of the people.

MANUFACTURE OF VISITING CARDS.
Drawn by A. de Neuville, from a native sketch.

It is needless to indicate to the reader the inevitable results of this foreign intercourse and importation of foreign goods. The same must tend most strongly to produce a community of opinions and manners between the Japanese and the various peoples with whom they communicate. It should hardly be expected that Japan will become Europeanized or Americanized. The genius of her people can not well admit of so great departure from Asiatic life. Her proximity to Asia, and her

Effects of intercourse; aspirations of the Japanese.

immense distance from any of the Aryan nations, must tend to hold back her adaptive dispositions, and to keep her on the lines of a native development. In spite, however, of geographical remoteness, she aspires to be one among the great nations of the earth. Her desire is to enter the so-called "family of nations." In the pursuit of such ambition she lifts herself from the sea, and by her industrial arts and keen interest to learn the order of the world makes herself the equal of any.

MAKING SILK CORDS.—Drawn by A. de Neuville, after a native painting.

In her public, as well as her private, industries, Japan has become conspicuous for her progress. This is seen in her shipbuilding and commerce. The situation of the country, like that of Great Britain, powerfully suggests the maritime career. The people have always been disposed to this manner of life, but as Asiatics they have not, until recently, dared to venture forth on the illimitable expanse. Ambitions of this kind lead inevitably to improvement in shipping and shipping interests. Such progress has been seen mostly in the war vessels of the Japanese, which are the most formidable ever produced by an Eastern Asiatic race.

Industrial progress and maritime ambitions of the race.

The government and people alike have come to believe in the necessity of a great naval establishment. Japan recognizes, in particular, the overwhelming numerical strength and resources of China, and besides she has come to understand the nature of European diplomacy. Out of these conditions she deduces her policy of strong naval defense. Her men-of-war, built within the last

Naval establishment and governmental policy.

three decades, loom up black and strong above the Japanese waters. Such vessels are well manned and armed for the exigency of war. The government has adopted the policy in her naval, as well as her military, affairs, of bringing foreign officers into her service as drill-masters and commanders. Her tactics on shipboard and in the army have approximated the methods of the military nations of the West. The Japanese are as quick to learn new tactics, new methods of organization and strategy, as they are to adopt the inventions and civil arts of other peoples.

Another item of Japanese progress is seen in the care taken by the national authorities to protect the navy and merchant marine from the natural disasters of the sea. The Japanese waters are beset with many perils. Against these the imperial government has established an elaborate system of sea-signals, and has constructed lighthouses on almost every coast. No other nation has such an assemblage of beacons for the protection of its mariners. The reader must remember that the thousands of islands constituting the empire are nearly all thickly inhabited. Each has its local interest. This interest in many cases—in nearly all cases to some extent—is commercial. It is therefore a matter of great importance to each island to have its harbor and its lighthouse. Nor should we fail to notice in this condition the beginnings of the development of what must become one of the great commercial powers of the earth.

Methods of saving ships and sailors.

VIEW ON THE CANAL IN YEDO.—Drawn by E. Therond, from a photograph.

CHAPTER CLIII.—GOVERNMENT AND ADMINISTRATION.

THE student of history will find few studies more interesting than that which covers the evolution and establishment of the civil government of Japan. It is a history within itself, characteristic, strongly accented, unique. Beginning from a strictly Oriental basis, the political development of the race has taken its own strange course until it now presents the remarkable spectacle of a vast, regular, constitutional system established off the shores of Asia.

It is not our purpose to trace with any elaboration the history of governments as such. We here consider them as aspects of national and ethnic life—as parts of that race-life which it is our special office to narrate. The government of Japan was already a well-established system long before the epoch which in the West we designate as the Middle Ages. The primitive system was an imperial autocracy. It was established in the island of Nippon, and had the ancient city of Kioto for its capital. The chief ruler was known by his present designation of the mikado. He was a hereditary prince, having the sanction of royal birth and divine approval. His grandeur and state were of the Oriental type, and his administration had its features in common with those of the other principal nations of Eastern Asia.

Character of the ancient government; the mikado.

It were vain to conjecture the course which such a government, under such conditions, might have taken had it not been for the agitations and conflicts through which the empire was destined to pass. Wars came, and Japan was obliged to defend herself or perish. The continental nations bore down upon her, and it was many times under severest stress that she saved herself alive. Besides the foreign pressure, there was from a very early period internal commotion among the warlike families and clans into which the people were divided. Civil feuds and wars arising therefrom distracted the country as early as the tenth century. The mikado was obliged to ware right and ware left in order to preserve his authority and save the independence of his people.

Struggle for nationality and independence.

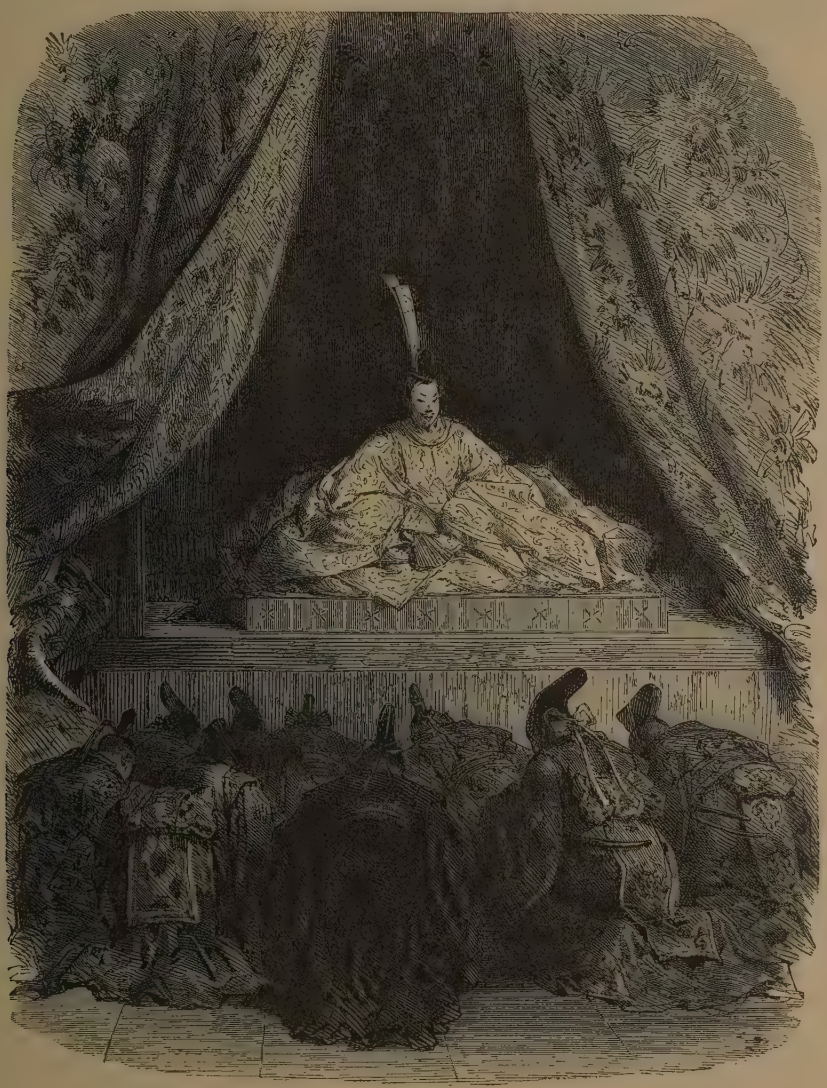
It was in one of the great national exigencies that the emperor, in the year 1192, appointed his victorious commander, Yoritomo, to the office of shogun. At that time the great generalissimo had established himself at the town of Kamakura, on the coast of the province of Sagami. Henceforth there arose the division which separated the military power of the shogunate from the imperial government. Notwithstanding the fact that the shogun received his authority from the mikado, the former became almost independent of the latter. He was the military head of Japan, and since wars were constantly occurring his power was augmented, and his office at length became constitutional.

Yoritomo, and the rise of the shogunate.

When the Western nations became dimly acquainted with Japan and her institutions they found there a sort of double empire. At the head of the one

stood the imperial hereditary mikado, and at the head of the other the *Sei-i-tai-shogun*, whose elaborate title signified the "Barbarian-subjugating-generalissimo." The office of shogun became hereditary in certain noble families or clans. In 1603 there was a revolution by which the famous general, Iyeyasu, became shogun, and established a new dynasty. This extended through fifteen generations—a period of two hundred and sixty-four years. This period includes that part of Japanese history with which we are most familiar, and out of which the present condition has sprung.

Double empire; work of Iyeyasu.



THE MIKADO IN ANCIENT STATE.—Drawn by Emile Bayard, after Siebold.

Meanwhile Japanese society had developed into strong families and clans, at the head of which were nobles and petty princes. These became feudal

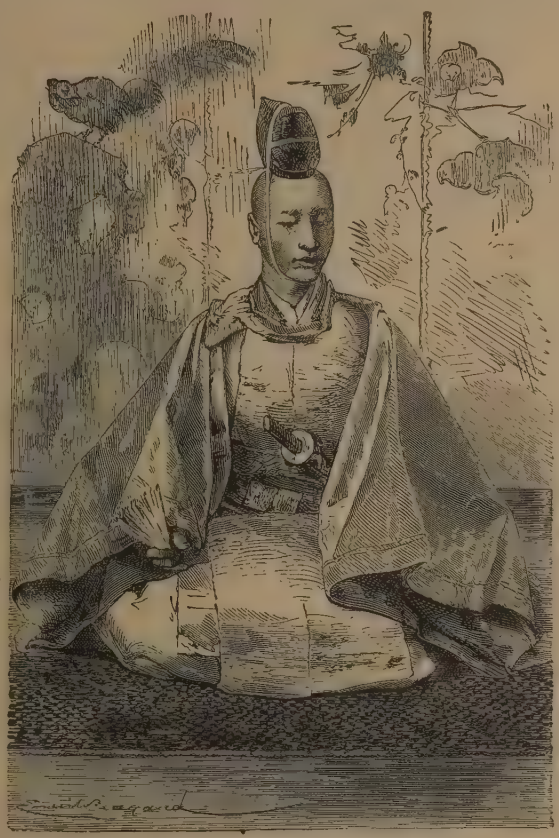
YORITOMO SUBJUGATING THE MONGOLS.—Drawn by A. de Neuville, from a Japanese engraving.

lords. The country passed into a feudal development. The territory fell into possession of the various *hans*, or as we should say, clans. Each attained under its own daimio, or chieftain, a measure of local independence. The double government of the mikado and the shogun relied upon the daimios rather than upon the people for support and defense. It was a condition very similar to that which supervened in Europe in the Dark Ages. There were times when the authority of the mikado over the empire was almost as shadowy as that of the alleged Roman emperor between the age of Charlemagne and the epoch of the Crusades. The Japanese feudal estates became well established. Each took upon itself its own defense. Each had its own castle-town and fortress.

Japanese feudalism supervenes; the daimios.

It is needless to point out the feuds and distractions which would inevitably arise out of such a condition. The progress of Japan was impeded by the social estate. It seemed impossible for the imperial government to emerge and assert itself. Nationality was only potential, and the feudal lords under the shogunate were in virtual power over the people. This condition of affairs extended with many vicissitudes through more than two and a half centuries. At length, however, in our own age, a reäction ensued favorable to the imperial authority. The public mind became affectionately disposed toward the mikado and the restoration of his ancient imperial authority. Coïncidently with this change of sentiment among the Japanese, intercourse was opened between the country and foreign nations. It appears, moreover, that the shogunate had already begun to fall into decay. The people looked to Yedo (Tokio) as the future center of their nationality,

Circumstances favor the restoration of imperial rule.



OFFICER OF THE MIKADO (TOKIO.)
Drawn by Emile Bayard, from a photograph.

and no longer to Kioto, and still less to Kamakura, the seat of the shogunate.

Thus came on the revolution of 1868. The event showed that the shogun, against whom an edict of usurpation was launched, had lost his power. His influence melted away in the emergency. The people rose against the ancient order and in favor of the new. The old

Transformation by the revolution of 1868.

conditions faded from sight. There was desultory fighting around Kioto and Yedo, but the resistance amounted to little. The forces of the mikado were easily triumphant. The name of Yedo gave place to Tokio, and thither the mikado removed with his court. The shogun retired to the province of Suruga, where he lives after the manner of one of the ex-kings of the German empire.

Liberal dealings of the government with the daimios.

Meanwhile feudalism and feudal institutions passed away. The daimios were obliged to surrender their feudal rights. For a long time they had lived, for the most part, in the capital. There they continued to dwell after the revolution; but their estates were gone. The government dealt liberally with them. Here the analogy of the German empire is again suggested. The daimios were retired on a pension. The imperial treasury incurred great expense in their behalf. In course of time it was found that the ex-nobility would better be bought off with sums in gross. National bonds were accordingly prepared, bearing six per cent or seven per cent interest, according to their time, and these were substituted for the pensions. The daimios were thus able, as they are to the present time, to pass the remainder of their lives in affluence, if not in luxury. Like the fund-holding classes of every nation they were enabled, at least for a season, to substitute the influence of money for the dignities and power of birth and territorial rule.

Difficulty of passing from the feudal to the imperial estate.

In this manner Japan has been politically nationalized. Trouble not a little was encountered in passing over from the old system to the new. Foreign relations were complicated. Before the revolution Japan, beginning with the United States in 1853–54, had made no fewer than eighteen treaties with foreign powers. Unfortunately, however, these compacts had been entered into with the shogun and his government, under the erroneous impression that he was the real emperor. It became necessary, therefore, when the work of 1868 was accomplished, that the existing treaties should be reënacted with the mikado.

Troublous foreign relations; home insurrections.

Meanwhile financial pressure had been felt in the government. An expedition against Formosa became necessary in 1874, and this brought on complications with China. Difficulties have also occurred with Corea, leading to war. While the mikado's government has thus been busied with foreign affairs, a few insurrections have occurred here and there, led by adventurous adherents of the ancient order. These, however, have been easily suppressed, and the epoch since the revolution and the abolition of feudalism has been marked as none other for its progress and ameliorating tendencies.

Forecastings of the new imperial constitution.

Chief among these processes of betterment has been the project of a new imperial constitution. The mikado, rising triumphant from his struggle with the shogun and the feudal lords, found himself inadequately armed with constitutional powers and administrative facilities. From the past he had inherited only a mass of precedents and Asiatic methods of governing. The emperor and his ministers soon became informed by their intercourse with Europe and America of the constitutional methods prevalent in those great countries. Admiration for the administrative systems of Great Britain and the United States became the prevailing sentiment, and the eighth decade of the century was

DAIMIOS BEFORE THE THRONE OF THE TYCOON.—Drawn by E. Therond, after a Japanese painting.

occupied with agitations looking to the establishment of a new constitution.

The desired end was approached cautiously but rapidly. The promise of free government was made by the emperor to his people as early as April, 1868. This promise was indeed a part of the motive force of the revolution. The first thing done was the establishment of the Japanese senate in 1875. To this was given the name of *genroin*. Three years afterward legislatures were established throughout the provinces. In 1881 the imperial proclamation was issued for a national diet to begin with the year 1890. Then came the establishment of a ministry, after the style of those of England and France. Finally, the question of the new imperial constitution was taken up, and that instrument was finished in a manner highly creditable to the genius and patriotism of the Japanese statesmen.

Initial passages of the civil revolution.

The author has in another part of his works given a complete analysis of the Japanese constitution of 1890.[1] To that the reader is here referred as a sufficient exposition of the subject. Suffice it to say that the work accomplished—the instrument produced—is among the most rational and complete frames of government ever devised by man. In many particulars it improves upon the constitution of the United States. In others, it betters the system of Great Britain. Out of the nature of the case it is an imperial constitution, and to that extent is undemocratic and lacking in concessions to the liberties of the individual. But under the imperial sway there is much republicanism, much liberty for the citizen. It could not be expected that the imperial system would suddenly destroy itself in favor of a republic. Rather must it perpetuate itself and perfect itself, so as to make its existence consistent with a larger measure of popular freedom.

Derivation of the new constitution; it lacks democracy.

The government of Japan thus presents itself with a hereditary emperor at the head. His right to rule comes out of the past, but is ratified by the present. He is the supreme head of the nation. This is said more absolutely than might be truly said of the ruler of any nation west of the Vistula. But the mikado has nevertheless become a constitutional ruler. He has himself passed under the dominion of law, and is henceforth restricted thereby as well as by public opinion and the long-standing precedents of the imperial court.

The emperor submits to constitutionality.

Under the emperor stands, first of all, his privy council. This body corresponds to the like fact in the Western monarchies. The council is the mikado's consulting body, made up of his most astute statesmen. Next comes the responsible ministry. The business of governing is analyzed and divided into departments according to the nature of things. There is a Minister of Foreign Affairs, a Minister of Finance, a Minister of Domestic Economies, etc. In this way the executive and administrative functions of the government are performed.

Functions of the privy council, ministry, and legislative.

In the matter of legislation the constitution provides not only for a genroin, or senate, but also for a national diet, composed of popular representatives. These two bodies constitute the Japanese parliament, and it should not surprise the Western nations to see developed therein in the course of the next half century a measure of legislative,

[1] See Ridpath's *Cyclopædia of Universal History*, Vol. IV, pp. 829–831.

oratorical, and parliamentary abilities equal to the best in Europe.

The judiciary of Japan is large and regular. The laws are administered with justice and impartiality. There remains, unfortunately, from the preëxisting state, and from the Asiatic descent of the race, a measure of cruelty and barbarity in the punishments inflicted for crime. Undoubtedly the Japanese are affected to a certain extent with that insensibility to human suffering which we have noted as one of the marked characteristics of the Chinese. The traveler may note the severity and heartlessness of the punishments adjudged in the courts and administered by the officers. The death penalty is common, and is denounced for several grades of crime. There is less actual torture of criminals than may be seen in China; but executions are done with nonchalance, indifference, and in many cases with unnecessary cruelties added. The usual method is decapitation. The Japanese executioner is a man of blood, wielding with strong and skillful arm the heavy headsman's sword, with which he does his work with one unerring blow.

The judiciary; code of punishments and common law.

PUNISHMENT BY FLAGELLATION.

THE EXECUTION.

There is in Japanese jurisprudence a large element of common law. Usage has become custom, and custom has taken a legal force. Many property rights are determined by common law principles. Doubtless the civil law principle will hereafter more and more prevail in the statute; for formal legislation has already become one of the striking political and social attributes of the people, and under it all things are becoming regular and methodical.

One of the most serious difficulties with which the government of Japan is confronted is the want of unity among the people. The old classes of society have been entailed on the present. True enough, feudalism has been abolished, but the people themselves become nationalized with difficulty. The old daimios and their descendants, as well as the clans to which they belonged, do not readily resign the aristocracy which came with their birth. It is one thing to accept pensions and bonds in lieu of their territorial estates, and to

cease to exercise the powers of local government, and quite another thing to renounce family and hereditary dignities. They regard themselves as superior to the peasantry, and attempt to maintain by wealth the influence which they once exerted by authority and law.

Distractions of the civil society of Japan.

PUNISHMENT OF THE WELL.
Drawn by Feyen-Perrin, after a Dutch engraving.

The daimios, however, are passing gradually into the shadowy character. Doubtless they will be seen for a season, walking like specters among the living facts of the present, and will then disappear. It was with difficulty that this half-tangible nobility was persuaded to give up their swords and to become citizens instead of grandees, but they have yielded partly to force and party to diplomacy, and the nation has been by so much the gainer by their subsidence.

The daimios become a shadowy group.

The great strides which Japan has made in her civil administration, in her constitution, and her laws, have recommended the nation and people to the good opinion of mankind. The Western governments, notwithstanding the stupid and intolerant political spirit that has entered into most of them, have welcomed with tolerable generosity the mikado's government and its representatives. The prejudice which has been felt throughout the West against the Eastern Asiatics has excepted against itself in the case of the Japanese. Instead of discovering danger by intercourse with this people, Western statesmanship, such as it is, has seen therein the promise of advantage and progress, and with these elements the West allies itself to Asia.

The Japanese have merited the good opinion of mankind.

There has thus come to pass a great difference in the sentiments entertained in Europe and America respecting the Japanese and those with which the Chinese and Indo-Chinese peoples are regarded. From all of this it is manifest that Japan is to constitute the connecting link between the Eastern and Western civilizations. The island empire is to be the bridge over which the oldest and the most recent divisions of mankind are to pass and repass in the coming era of universal intercourse and freedom.

CHAPTER CLIV.—RELIGIOUS INSTITUTIONS.

THE faith and teachings of the Buddha seem almost to have girdled the earth. The echoes of the system come to us from both quarters of the horizon. The Japanese students, reared under the influence of Buddhism, coming at length into American colleges, find there and read Arnold's *Light of Asia!* Thus around the world have been bent the long lines of magnetic force over which pulsate the influences of that system of religious belief which has been accepted by the most populous nations of the globe, and numerically by nearly forty per cent of the human race.

We have already remarked that Mohammedanism has never been able to fix itself in Japan. As for the doctrines of Confucius, they have made their way thither only as literature and philosophy. Only two great systems of belief prevail, and these are, in the native tongue, Shinto and Buppo, or as we should say, Shintoism and Buddhism. The latter came out of Asia by way of Corea, and the former is a native product of the Japanese race.

General view of Japanese religions.

The word Shinto, like the thing which it represents, is Chinese. In that tongue *Shin* signifies God, or a god, and *to* a way, or doctrine. Literally, Shinto means the godway, or the way of the gods. It stands for the old polytheistic cult of the Japanese. The shin are many. None could number the deities in whom the people aforetime believed. The shadow and recollection at least of these gods is on the popular mind to the present time. Among the shin the supreme divinity was the goddess, who was the mother of the race of the mikados. She was called the Goddess of Celestial Effulgence; and the estimate in which she was held turned upon the fact that the divine emperors were her progeny.

Shinto and the Shin; the supreme divinity.

It is difficult for the Western mind to apprehend precisely the notions which in the aggregate constitute the system of Shintoism. If we estimate it as a religion we shall find that it contains but few of the elements which we should regard as religious. There is, in the first place, a dim recognition of the gods above human life and capable of controlling its destinies. But as to a supreme Being, Shinto recognizes none; or, if so, the concept is so vague as to be undefinable in the mind even of the priests and philosophers.

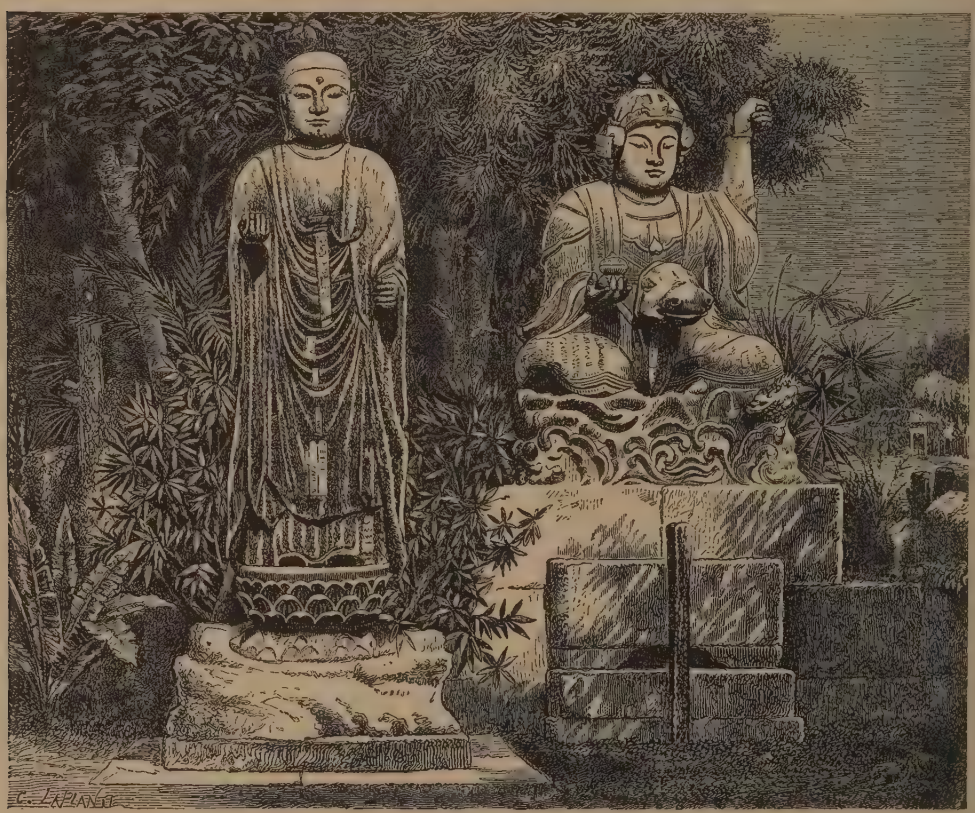
What Shintoism is; vagueness of the doctrines.

The same uncertainty holds of the doctrine of immortality. The Shintoists believe in a soul, but do not clearly contend that it is immortal. Whether there be a future state seems with them to be an open question. They approach all such inquiries without definite beliefs, and dwell upon them not at all. It appears, therefore, that the Shintoists do not lay the foundations of religion in that domain where it rests, according to the belief of Western peoples.

On what, then, is Shinto founded? There are three leading principles taught by the priests. These are, first, the duty of honoring the gods and loving native land. The honor of the gods is to be shown by certain forms of rev-

Three fundamental dogmas of the system.

erence, devotion, and worship; and the patriotic part of the doctrine is to be shown by attachment to Japan, to her people, to all her interests. The second general doctrine is that the man of Shinto must understand "the principles of heaven and the duties of mankind." The reader will note at a glance the vagueness of this dogma. It were hard to say what are the heavenly principles, and until these are somewhat defined the duties of mankind would appear to be likewise uncertain.



BUDDHISTIC IMAGES (ATAGOSA-YAMA).—Drawn by Tournois, from a photograph.

The third dogma is more concise: "Thou shalt reverence the emperor as thy sovereign, and obey him and his court." This last doctrine is no doubt the ulterior end of the whole. Shintoism signifies obedience. It implies the subordination of the individual. It would appear to have been invented by the primitive hierarchs of the race, with the special object of securing the obedience and respect of all subjects for the mikado. The part of it relating to heavenly principles and the duties of mankind might well have been thrown in and devised as a means unto the great end of the subordination of the people to the imperial will and desire.

Obedience to the emperor the ultimate sanction of Shinto.

Shinto has its sacred city. This is in the province of Isé, where are located "the divine palaces of Isé." Here are established the shrines to which the people repair on their pilgrimages. The place is situated about two hundred

Sacred city of Isé; the mikado as high priest.

CHOIR OF THE TEMPLE OF THE FIVE HUNDRED GODS.—Drawn by E. Therond, after a native engraving.

miles southwest of the capital; but it is taken for granted that good Shintoists will not regard distance in the matter of his people. This is not only good religion and patriotism, but also approved politics; for all Shintoists seeing their

GRAND PRIEST AND ATTENDANTS OF KUANON-SAMA.—Drawn by L. Crepon, from a Japanese photograph.

visiting the sacred places of their faith. It is expected that the mikado, at stated intervals, will repair to Isé and worship. The mikado is the high priest of Shinto, and when he appears in the divine temples he stands as the representative of emperor, himself of divine origin, worshiping at the national shrine, must revere and obey him as the representative of the supernal powers.

The Japanese do not themselves, in recent times, use the word *shinto*—a

foreign term—to designate their religion, but rather the words *kami no michi*, which are the translation of the sense of shinto. The latter term is still retained by the peasants, and its sense is known to all, but the spirit of nationality demands that the Japanese words be substituted as the true expression.

Kami no michi substituted for shinto.

Notwithstanding the feebleness of Shinto, the system is important for its universality. The shrines and temples of the faith are seen everywhere. The former are built by the roadside and in the villages and country places, whither the people may repair for worship. The *miyas*, or Shinto temples, are among the most imposing edifices in Japan. The architecture is elegant, and the wood is the sacred sunwood called *hi no ki*, used only for temple building and other religious purposes.

Shrines and miyas of the national faith.

The miya of Shinto may well impress the mind of the visitor with lofty ideas. It has no altar, neither images nor pictures; but the mirror is there, signifying to all comers that they shall look *into themselves*, examine their own lives, see themselves as they are, and amend the likeness of its defects. The other symbol of the temples is white paper. This is cut into strips and exhibited here and there to represent the pure life which Shintoists are expected to lead. These two emblems, the mirror and white paper, are all the visible objects that may attract the attention of the worshiper. Outside of the miya, however, is the place of votive offerings. Thither the worshiper brings his gift. The offerings are of many kinds, the principal being tablets on which are presented some episode in the history of the country, the effigy of some traditional hero of the race, or perhaps a cow or other animal done in *repoussé*.

The mirror and white paper the symbols of Shinto.

The student of religious history will find in Shinto many features analogous to the polytheism and nature worship of India, Persia, and Greece. Thus, for instance, the sun and the moon are adored as deities. The one is called O Tento Sama, and the other O Tsuki Sama. In what sense the orbs of day and night are worshiped it were difficult to say. According to belief the earth, the air, and waters are pervaded

OFFERING AT THE TEMPLE.
Drawn by L. Crepon, after a Japanese engraving.

Analogy of the faith to Aryan nature worship.

with spirits who are in intimate relation with the minds of men, and hold at least a limited sway over the affairs of life. These spirits are the objects of worship; they are prayed to, and to them in some matters sacrifices are made.

Prevalence of deities; Japanese manner of worship.

The great acts of life, such as war, have deities presiding over them. There is a Japanese Mars, known as Hachiman. Sometimes a heroic mikado becomes a god after death. The spirits of the deities are everywhere, but they swarm mostly about the temples. That is the true seat of worship. Thither the devout go to pray. The worshiper pauses outside the door, and puts himself in frame of mind. He deposits his gift of coin in the box, which is always waiting to receive it. He advances into the interior, stands with bowed head, says his prayers, and goes away. These acts of worship are performed by the devotees singly. The people do not worship *en masse*, but each individually for himself.

Opposite doctrines of Shinto and Buddhism.

Shinto is set in strong opposition to Buddhism. By this is not meant that the two systems antagonize each other practically, but the doctrine of the one sets up a different aim from that of the other. Shinto teaches that this life is good, and that the *summum bonum* is earthly happiness. This happiness can be best secured by obedience and by worship of the gods; by pilgrimages and stated attendance on religious festivals. To all such doctrines and practices Buddhism opposes itself. With the Buddhist the quest is for that vague Nirvana of rest and absorption which the soul may attain after death.

Two or three usages of Shinto may well be mentioned. The first of these is the purity of the bodily life, upon which it strenuously insists. No other faith, not even that of the ancient Egyptians, has laid greater stress on cleanliness than does Shinto. The Japanese believer must constantly purify himself with water. This duty is put before prayer. To pray without first purifying the person would be abominable. The use of much washing, which is insisted on as a religious duty by the Shintoists, is one of those facts which has made the Japanese the greatest bathers in the world. It may well be doubted if any other people, even the most refined of Europe or America, are so cleanly in their habits as are the Japanese.

Insistence on the purification of the body.

Another feature of the system is its insistance upon light and temperate eating. Formerly all flesh food (but not fish) was interdicted. Meat was held to be abominable. In course of time, however, opinion has changed on this subject; intercourse with foreign nations has familiarized the people with meat-eating, and at the present time the Shintoists have their flesh food regularly, and think no harm.

Flesh food interdicted but eaten; the Shinto priesthood.

The priests of Shinto are teachers of high estate, and are recognized by the government; but the order is not hereditary, and special privileges do not exist. Celibacy is not imposed, and the priests rear families just as others. They are not capable of transmitting their rights and offices. The priesthood is open to such as will enter, but educational qualifications must precede the induction of any priest into his office.

Under the feudal system, of long continuance, Buddhism seems to have prevailed over the old national belief; but with the restoration of the mikado, by the revolution of 1868, a strong reäction

Revival of the ancient faith under the empire.

came, and Shinto was revived—at least as far as governmental influence could extend—to its ancient supremacy. The government undertook to purify the Shinto temples, into many of which the insinuating imagery of the Buddha had penetrated. It was not beyond the hope of the Shintoists that Buddhism might disappear in the blaze of a Shinto restoration; but this expectation was destined to be disappointed.

JAPANESE BOURGEOIS TYPES.—Drawn by A. de Neuville, from a photograph.

The development of Shinto into a formal system of faith and practice has been largely the result of the introduction of Buddhism into Japan. That faith came with a well-defined system of doctrine. The Buddhists taught things clearly. Their organization was extensive and well perfected. The miscellaneous and indefinite beliefs and practices of Shinto had to be protected by more distinct teachings, and the *kannushi*, or Shinto priests, were constrained to defend their doctrines, make exposition of them, and to organize the old national religion more definitely than ever before. To this day, however, Shinto is not a religion of marked emphasis in any particular. Its principles are lacking in color, and its practices are not sufficiently picturesque and heroic to impress themselves strongly upon the imagination.

Buddhism compels Shinto to define its doctrines.

According to the *Nihongi*, or "Japanese Record," of the early part of the eighth century, the Buddhist pilgrims appeared in Japan, coming over from

Corea in the year 552 A. D. They brought with them their images and their sutras, and began to evangelize the people. At the first but little success attended the movement. The embassy sent by the Corean king was not received with favor. Great opposition was made to the introduction of images, which seemed to the popular mind to be the setting up of idols.

Incoming of the Buddha's pilgrims and missionaries.

But there was much in the character of the Japanese which favored the spread of Buddhism. That faith appealed more strongly to the spiritual nature of man, and sought to answer more definitely the questionings with which the soul perplexes and torments itself, than did the vague system of Shinto. At length Buddhism began to grow. The prince regent of the empire accepted the new doctrine. With that event the new religious belief seemed to balance the other. Swarms of Buddhist priests came out of continental Asia, and the waves of the new religion washed far to the north.

Spread and predominence of the new religion.

In course of time the doctrines of the Buddha were known and discussed, if not actually professed, coextensively with the insular dominion of the race. Even the small islands round about heard the sound thereof and acknowledged the Indian prophet. It must not be understood, however, that Shinto was extinguished by this transformation. The new system was interfused with the old, and while some of the people accepted the new, others held to the ancient faith. With many it was a matter of indifference. But Japan became a Buddhistic country. Perhaps no other in the world presents the faith of Guatama in a higher stage of development.

Buddhism superimposed on the old national belief.

It may well surprise to note the powerful planting and vigorous growth of the doctrine of the Buddha in Japan. He seems to have triumphed in the island empire more completely, perhaps, than in any other part of the habitable globe. We may believe, moreover, that in this country Buddhism presents itself at the best estate. At the time of the revolution there were more than four hundred and fifty thousand Buddhist temples and

Triumph of the foreign faith; temples and monasteries.

BUDDHIST MISSIONARY.
Drawn by Emile Bayard, from a photograph.

monasteries in Japan, and these were thronged by nearly a hundred and seventy thousand priests!

It must not be supposed, however, that the doctrines of the Buddha are uniformly taught throughout the country. The system mixed itself in various proportions with the preëxisting Shinto. The gods of Shinto, so reverently believed in by the people, were adopted by the shrewd Buddhist missionaries, who taught that the deities in question were those of the Buddha in disguise. All this made for the gain of Buddhism, and for the corresponding hurt of Shinto. But at the same time it led to a division of the Buddhists into parties and sects. There are now reckoned to be no fewer than seven leading, or, as we should say, orthodox, Buddhistic denominations in Japan. These are in turn subdivided, until the sectarianism of the people is almost as multifarious and distracting as that of Protestant Christendom.

Buddhism mingles itself with the preëxisting Shinto.

PRIESTS AT PRAYER.—Drawn by A. de Neuville.

On the whole, the incoming and con-

quest of Buddhism in Japan had a tremendous effect upon the national life. Such were the ethnic dispositions of the race that it could not sink to the level of

Effect of the new doctrines on the national life.

was seen henceforth in the national development. This good was permitted to manifest itself freely; for the tolerant spirit which prevailed, and the sentiment of modesty which characterizes all the Ori-

BAPTISM OF A BUDDHA.—Drawn by L. Crepon, after a Japanese engraving.

Indian quiescence. The activities of the Japanese people were, therefore, permeated with the doctrines of the Buddha, and whatever good the system may contain entals, except the Mohammedans, in their religious intercourse with men of another faith, gave free scope for the development, not of one, but of all the religious

beliefs which have been introduced into the country.

We must not suppose that the Buddhism of Japan is the same as that of Thibet or Indonesia. That religion has in fact been vastly inflected in its progress among the nations. Almost every people has taken it according to its own dispositions. In Japan the Indian Amida has been raised to the place of a supreme deity. He is regarded by the Buddhists as the author of nature and the creator of men. To him the ever-repeated prayer of "Save us, Eternal Buddha," is addressed. Next in order is the divinity Kuanon, who is the goddess of mercy. Her worship is that of affection and confidence—affection, for the divinity is compassionate to those who pray to her; confidence, for the goddess is held, in tradition, to have wrought as many miracles of rescue and salvation as the Virgin is thought to have done in Spain. Those who are in affliction resort much to some one of the thirty-three famous shrines of Kuanon. These are built in different parts of the islands to accommodate those who would seek the aid of the goddess.

Sentiments toward Buddha and Kuanon.

BLESSING THE AMULETS.—Drawn by L. Crepon, after a Japanese engraving.

In the Aryan manner Japanese Buddhism contrives a hell, and the god Yemma to preside over it. There is thus a division in the unseen land between the supernal and infernal regions. Many other deities go to make up the Bud-

dhistic pantheon. The temples of the faith are the most gorgeous of the public buildings of Japan, unless we should except the imperial and princely palaces. These temples, as we have said, are thronged with priests and other religious persons and retinues. Monasteries and

GOD OF RIDING.

nunneries also abound, and receive a constant stream of votaries.

Notwithstanding the fame of Buddhism in Japan, and the fact that it is the religion of the people, the hold of the system on the people has been in recent times greatly weakened. This relaxation has come, first of all, from study and foreign intercourse. Japanese scholars and thinkers have become skeptical in regard to the fundamental principles and alleged facts upon which the national religion is founded. They have fallen into an indifferent frame of mind respecting not only Buddhism, but religion as a fact. They have turned from the religions of tradition and superstition to the religion of philosophy and humanity. They are able to hear no longer in the Sanskrit jargon of the Buddhist priests the echoes of a divine arrangement.

Weakening and relaxation of the system.

It is among this class of thinkers that the purely ethical system of Confucius has been received with favor. The Chinese sage they are able to honor and reverence as a teacher on the human plane. In proportion as these rationalizing tendencies prevail in the upper circles of thought, to that extent are the bonds of Buddhism and Shintoism loosed. Among the masses, however, the two great religions still hold their place. Nor is it likely that the progress of learning and the influence of the government behind it will be sufficient, for many generations to come, to displace either from the popular affection.

Philosophy prefers the ethics of Confucius.

In one thing it may be said that the Japanese are essentially agreed, and that is of the propriety, validity, and virtue of the worship of ancestors. Ancestral veneration is common to the race, though the feeling expresses itself in varying degrees from that of simple respect up to adoration and actual worship. We have already had occasion to refer to this feature of religion in noticing the Chinese and other nations of the Orient. It seems proper in this connection to discover, if we may, some true cause for ancestral worship.

Genuineness of the ancestral worship.

Such cause has generally been found

in the supposed divinity of some remote ancestors from whom the intermediate and present fathers of the passing generation have descended. Doubtless there is something in this view of the case; but the belief in a remote divine progenitor is hardly sufficient to account for ancestral worship in whole nations of people and through many generations of time. The better view, if we mistake not, would be that which finds the disposition to worship the fathers in the theory which several Oriental peoples, the Chinese and the Japanese in particular, hold respecting the past and the future life.

Probable origin of the adoration of ancestry.

The Western races agree that the importance of human life lies in the future. The estimate which they place on life has constant respect to its after part. This is true in the smaller sense of the remaining life of the individual in the present world of sense—the part on the hither side of death. It is true in a much larger sense of that expected life which lies beyond the limits of mortality. The Western peoples give but little heed to the retrospect. They believe in the eternity of life hereafter. Their views, though vague respecting the origin of life, generally concur in their half-formed opinion that the life of each individual begins with his birth, or at most, with his conception. The belief in a past life of man holds very feebly with any division of the Aryan races.

Different views of West and East respecting past and future.

With the Eastern races these views are exactly reversed. The Eastern peoples think almost as little of the future life as the Western peoples do of a possible life behind them. The Chinese and Japanese consider the past life of themselves and their race as of vast importance. They dwell upon it, and reckon it not only more famous and glorious than the current life, but also better than any possibility of a life to come. The view of such peoples is, as we have said, retrospective.

The old opinions respecting metempsychosis, the transmigration of souls, were derived from the East. They were brought in all probability from as far as India, and possibly from as far as East-

Metempsychosis not favorably received by Western peoples.

GOD OF WAR.

ern Asia. They were introduced as a new cult into the easternmost parts of Europe. They grew and flourished in Egypt, and found a desultory and unfruitful lodgment here and there in the higher minds of the early Aryans of Greece and Rome. Generally, however, thoughout the Indo-European nations such notions have been vague and speculative. They have yielded nothing in

practical belief, and have shown no power to propagate and multiply themselves from age to age.

This diversity of views respecting life and the important parts of life may well account for the reverence and worshipful moods with which the Japanese regard their ancestors. The fathers are

Belief in continuity leads to worship of ancestors.

GOD OF WIND.

not regarded as dead, neither are they thought of as isolated and insular points of existence in the past, but rather as the personal expression of a common and enduring life which was glorious in its activities and worshipful in its attributes. The disposition to pay homage at the ancestral shrine must therefore be accounted for, in major part, by that ethnic difference which exists in the mental and philosophical constitution of the Eastern and Western races.

We have remarked above on the mutual tolerance existing between the two religions, Shinto and Buppo. Neither greatly disturbs the other. Neither makes a crusade against the other. The government is for Shinto, but tolerates the other. Both alike teach subordination to the ruler as the first duty of the religious man. While this point is conceded, there is little likelihood that any government will array itself against the faith of its subjects. To governments, religion is a convenience of state, very useful in its kind so long as it remains accordant with the existing order.

Religious toleration peculiar to the Eastern mind.

Japan is invaded with many superstitions and much folklore, mythology, and tradition. Occasionally touches of belief and practice like those of primitive Rome may be seen. Thus, for example, Inari is worshiped as the introducer of rice. At the first he was man only; but such was his benefit to the race that he was given apotheosis and became one of the gods. His cult is oddly enough associated with the popular worship of foxes.

Folklore and mythology; cult of the fox devils.

The view taken of the fox is one of the strangest superstitions of the race. Perhaps the animal is associated in the popular mind with the Evil One. His subtlety and treachery may have suggested diabolical agency. No other animal is regarded with so much superstition, and shrines are numerous at which foxes are worshiped. The ignorant believe that it is necessary to propitiate them in some way. It is thought that the fox is capable of transformation. Sometimes he enters invisibly into the inner nature of men, and they become like him in attributes. Some-

times he transforms himself into a siren, and men follow him to destruction. He is capable of taking the character of the good; but this is only for deception. It is believed that Inari has power to save the people from fox-craft, and he is worshiped and prayed to that he may exercise his salutary office.

Ancient detestable rites and ceremonies.

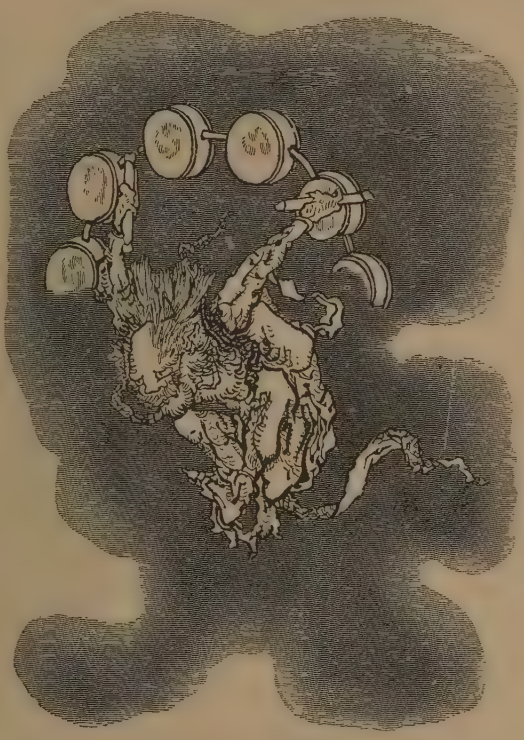
There are many evidences in the mythology and folklore of the Japanese that they followed aforetime detestable rites in their worship. The emblems and sacred places of old debasing ceremonies and orgies are still seen in many parts of the country. Such signs of former degradation generally have respect to the worship of the generative powers in man. Such worship appears to have been one of the primeval superstitions of the Japanese, and it is only recently that the government has been able to put an end to degradations of this kind.

Japanese prejudice against Christianity.

The attempt to introduce Christianity into Japan has been met with the sternest opposition. The tolerant spirit of the people has not extended so far as to favor the admission of a religion which proposes, *prima facie*, the exclusion or overthrow of all others. Another and equally powerful factor in the opposition has been the claim of the Christian missionaries that the Christ is superior to the mikado. This touches the civil and political life of the nation. We have seen that the mikado stands at the head, not only of the state, but also of the national religion. There was something of the same resistance shown on the introduction of Buddhism. The opposition of the imperial court to that system of belief is traceable to the fact that the Buddha was seemingly to be exalted above the mikado.

In the case of Buddhism, however, the evangelists were wise. They would show that the mikado himself might be the living representative of the Buddha, and thus preserve his authority as the religious head of his people. But the Christian missionaries have offered no such favoring compromises. The invasion of Christianity has therefore seemed to the Japanese like a threatened subversion of their nationality—like a dethronement and uncrowning of their mikado. For this reason the missionaries have been met with extreme aversion, and in cases, not a few, have been attacked and killed by the people.

Buddhism favored; subversiveness of Christian teaching.

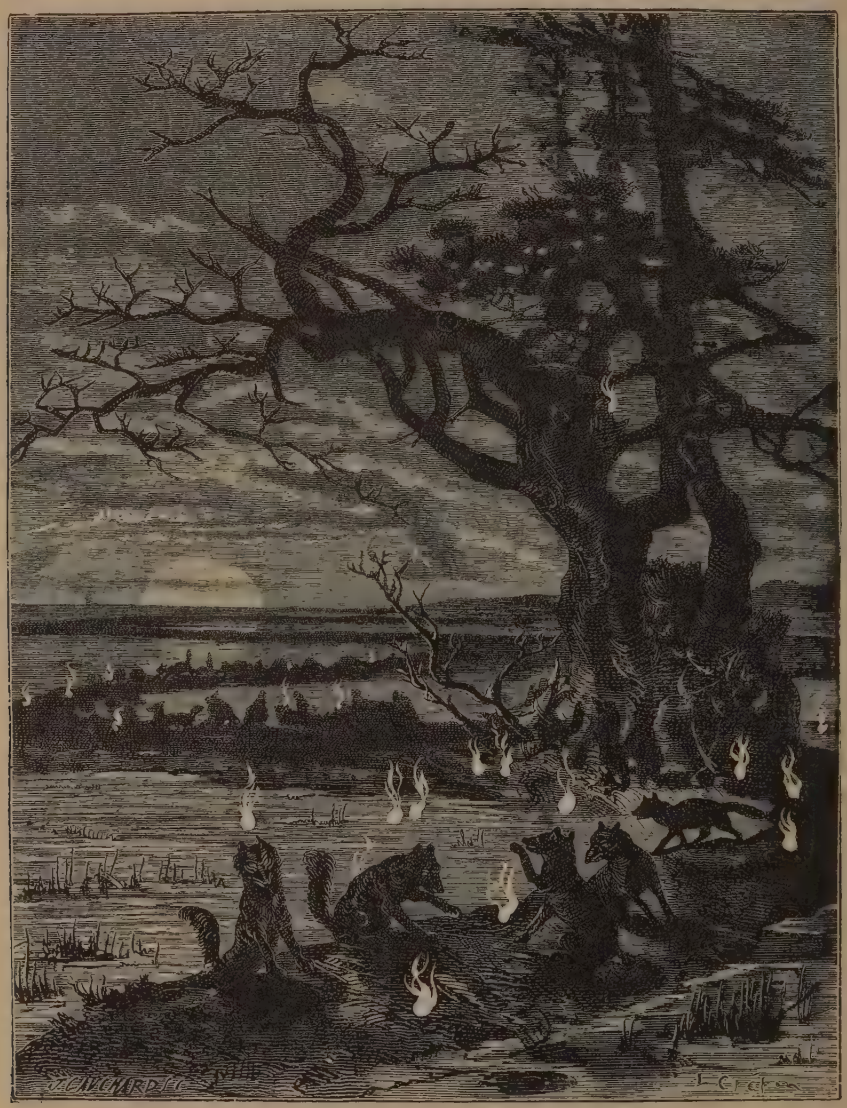


GOD OF THUNDER.

A single fact remains to be insisted upon in estimating the religious char-

acter of the Japanese; that is, its want of emphasis and intensity. This peculiarity we have already noticed in the case of the Chinese. There is a notable lack of zeal in all of these peoples. There is nothing of that fiery spirit which has for many centuries characterized the religious life of the West, and has always been a striking feature in that of the Semitic races. The Japanese, more than other Orientals, have activity, mental force, energy; but these qualities do not express themselves in the religious life. That part of the Oriental nature remains indifferent. It demands that it be not disturbed or violently jostled by new opinions and revolutionary processes;

Absence of zeal and intensity in Oriental religions.

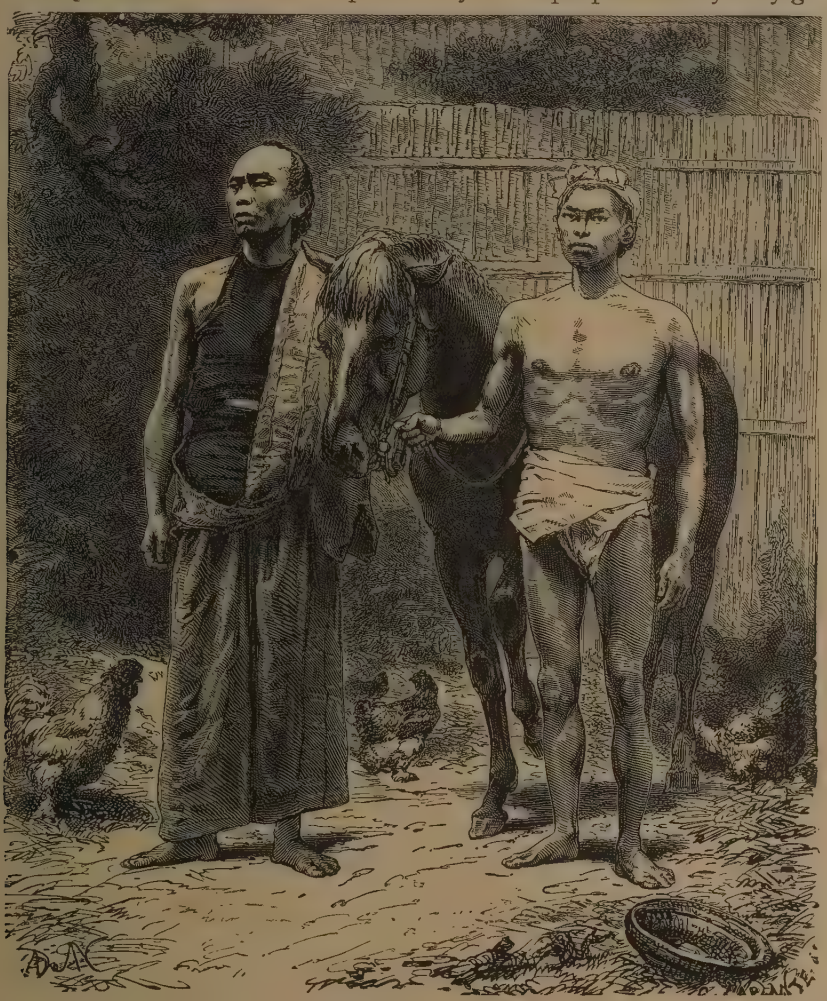


SABBATH OF THE FOX DEVILS.—Drawn by L. Crepon, after a Japanese engraving.

but at the same time it does not show zeal or enthusiasm in the maintenance or propagation of the accepted religious beliefs. Japan is dotted with temples and shrines, but these appear to be the work of the past rather than of the present. It must not be supposed that religion as a fact in Japanese life is dead or moribund, but it wanes into sleepiness, indifference, and apathy. It becomes rationalism and the religion of knowledge and humanity.

This race is strongly marked in those personal characteristics which constitute the visible evidences of ethnic character; but the Japanese are as little uniform in physical characteristics as almost any other people. They vary greatly in personality, insomuch that the ethnologist is tempted to believe that they are the result of several original tribes mixed together in their descendants. This diversity is seen, in the first place, in the color of the people. The Japanese complexion can hardly be defined on

Variety of ethnic characteristics among the Japanese.



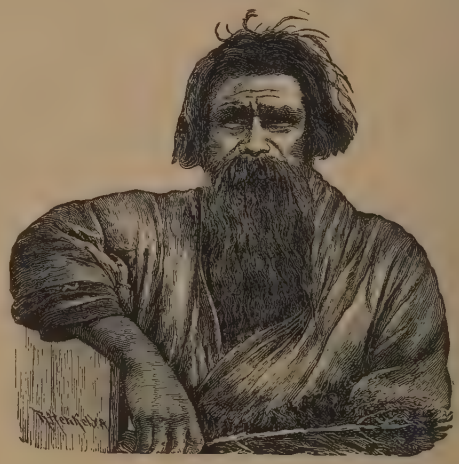
JAPANESE HOSTLERS—TYPES.—Drawn by A. de Neuville, from a photograph.

account of its variety. The coolies are almost as black as negroes. The women of the higher classes are in some cases as white as Europeans. It appears that the skin of the Japanese is especially susceptible to the influences of air and sun. Exposure deepens the color. The body under the clothing is generally

JAPANESE CLERK—TYPE.
Drawn by A. de Neuville, from a photograph.

copper-colored, reddish. This may be given as the average complexion. The red pigment, however, is but slightly distributed. Sometimes the general darkness of the countenance yields to a yellowish complexion. They are a brown people, with many modifications of color according to clan, latitude, manner of life, involving vocation and exposure.

The other qualities of feature, however, are more distinct. The eyes are oblong and somewhat oblique. The



AINO MAN.

orbits are deeper than those of the Aryan peoples. The color of the eyes is uniformly dark—either a deep brown or black. The obliquity is not as marked as in the case of the Chinese and some of the Indonesians. The opening of the eye is very long and narrow. This is

General summary of features and traits.

AINO WOMAN.

one of the characteristics of the features. The Japanese nose is thick and short. In some visages it is flattened, particu-

larly at the bridge. Among the lower classes, especially in those who are supposed to be in part the descendants of the ancient ugly Ainos, the nostrils open outward instead of downward—a feature which we have noticed in the Cambodians and others of the Indo-Chinese peninsula and islands.

The Japanese hair, like the eyes, is very dark. It would be defined as black by the standard of European character. The hair of the Japanese, however, is treated with unguents in such manner as to give it a black gloss. The glossiness is removed by washing, and the color is then dark brown, or dead black. In some cases the hair is red, or reddish black. We have already referred to the care of the Japanese respecting their hair. The women have great pride respecting their hair, and their coiffure is hardly surpassed in elegance.

The hair and its treatment.

In stature, the Japanese are low. To the general height there are exceptions, particularly among the coolies and mountaineers. These are sometimes of almost gigantic size. Some of the strongest of men have been of these classes. The usual height of the men is not above five feet seven inches, and the women are not nearly so tall. In form, both are symmetrical. The women attain a high measure of physical beauty. They are so adjudged by Europeans as well as by their own people. The natural beauty is heightened also by neatness in dress and perfect purity of personal habit.

Variations of stature; beauty of women.

WOMEN GOING ON A VISIT—TYPES.—Drawn by Emile Bayard, from a photograph.

In disposition, the Japanese are active,

JAPANESE JUGGLERS.
Drawn by L. Crepon, after a native sketch.

lively, mercurial, energetic, quick to resolve and to execute. The mental temperature is high. The Japanese mind, more readily than that of any other Asiatic, takes the excited mood, and in this shows its relation with the intelligence and spirit of the West. The manner is that of openness and frankness. There is a large measure of sincerity and absence of deceit. In these particulars the people are strongly contrasted with most of the Eastern Asiatics. Their regard for truth is not equal to that of the better Europeans; but the strain of mendacity, which the Japanese have in common with all the peoples of the East, is rather that of public and official life than of personal character and innate disposition.

The Japanese mind, temper, and spirit.

The Japanese are given to hilarity. They like pleasure. They are jocular in intercourse, and fond of gatherings. Games and plays are their delight. The holiday is always welcome. Music and dancing are very generally enjoyed by all classes of people. Sport makers are always well received. In necromancy and juggling, as well as in pure athletics, the Japanese have not been surpassed by any other race in ancient or modern times.

The people delight in plays, sport making, and music.

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CULTURE OF THE MONGOLS. Fabrics and Designs.

BOOK XXIV.—MONGOLS PROPER.

CHAPTER CLV.—ENVIRONMENT AND ETHNIC EVOLUTION.

WE have followed, in the preceding book, the lines of the Asiatic Mongoloid dispersion to its northeastern limits in the Japanese islands. We may now return to that point of ethnic division where the northern branch of the Asiatic races depart from that great stem which bends down into the southeastern parts of the continent. It is doubtful whether any other stock of mankind has been more fertile than that which we are now to follow in its developments. What, indeed, shall we say of a dispersion which has carried men of a common race from the central parts of the Asiatic continent in one direction to Finland, and in the other to the huts of the Esquimaux on the eastern shores of Greenland?

Fertility in development of the Mongol stock.

The heart of Asia! That is the part of the earth's surface upon which we must now fix our attention. Here the world is lifted up. The average elevation is mountain high. We are here between the long range of the Altais on the north and the still sublimer Himalayas on the south. To the west the two ranges approximate on the western borders of Pameer, but to the east they spread out as if to embrace the world.

Perhaps it was not far from the intersection of the 40th parallel with the 80th meridian E. from Greenwich that the Mongol race took its rise. This point would fall in the present Eastern Turkistan, about where the streams are gathered that drop into Lop Nor. This region should be regarded as the point of origin for a human movement toward the east and northeast. We may regard the modern Mongolia as covering the region from which the Mongol race took its rise. It is well, therefore, to note the physical environment as reäctionary upon the people who have inhabited the region.

Geographical origin and boundaries of the race.

Politically this country is a part—the northern part—of the Chinese empire.

SCENE IN MONGOLIA—VIEW OF OURGA.—Drawn by Vaumart, from a sketch by Madame Bourboulon.

It lies between the parallels of 37° and 54° N., and extends from the meridian of 85° to about 125° E. Beyond it on the north lies the great and indefinable Siberia; on the east is Manchuria; on the south, China Proper; and on the west, Turkistan and Dzoongaria. Within these limits spreads a country with an area of about a million three hundred thousand square miles, and bearing a population of about two million five hundred thousand souls.

The knowledge which the Western peoples possess of Mongolia is limited. It is known to be a highland, the greater part of which lies more than three thousand feet above the level of the sea. About one third of the whole area is occupied by the treeless, and almost waterless, desert of Gobi. This is the southern portion. The northern part is better wooded and watered. In the northwest there are lakes of considerable importance. Four principal regions, or provinces, are recognized. The first of these, bounded by the Great Wall and the desert of Gobi, is called Inner Mongolia. Between the desert and the Altai mountains lies Outer Mongolia. The country west of the Ala-Shan range constitutes the third division, and the fourth is called Uliassutai. All of these regions are occupied by Mongolian tribes gathered into loose nationality.

Character of the Mongolian area; divisions of the same.

Travelers have not given us as yet any extensive and trustworthy account of the natural products of this country. More is known of its animal than of its vegetable life. The nomadic disposition of the inhabitants, and their vocations as hunters, horsemen, and shepherds, have given a better idea of the living creatures than of the more important resources of the soil. The country is of a kind to favor the multiplication and development of wild animals. Many of these are found, and some are of formidable character. The tiger is known in some districts; also the black and the brown bear. The principal animals of flight are the elk, the stagg, the wild ass, the wild goat, and the yak. The beasts of prey contend with the shepherds and hunters for their flocks, and the inhabitants, in their unsettled state, have a constant struggle with the wild animals for supremacy.

Wild and domesticated animals.

WILD YAK.

What we know of the physical character of Mongolia is unfavorable. The climate is dry. The summer withholds its rain, and the winter its snow. The climate is one of the most severe in the world. Outside of the arctic circle there is, perhaps, no other region which suffers

Climatic phenomena and the seasons; agriculture neglected.

so much from cold. For about three fourths of the year man must protect himself from a temperature against which only the most hardy can contend with success. The summer is brief and without productive force. The Chinese part of the population, in the southern districts of the country, strive to maintain the agricultural life, but this is promoted only with the greatest difficulty. As for the Mongols, they have little sympathy with agriculture, and are disposed to drift away, leaving the Chinese to occupy the barren, half-desert soil.

We are indebted to the Chinese historians for the little we know relative to the primitive condition of the Mongol tribes. The latter have their own historian, with his sibilant name of Ssanang Ssetzen, or Sse-ma-Tsien, but his authority is not recognized among the nations. According to his narrative the Mongols issued from a *blue wolf!* Why that particular creature should have been selected as the progenitress of a race of men does not well appear.

WILD CAMELS.—Drawn by Y. Pranishnikoff.

Somewhere in the westernmost parts of the country here sketched, or perhaps still further to the west than the present limits of Mongolia, the Mongol race took its rise. The particular place assigned for the origin of this remarkable stock is about the head waters of the Kerulen and Onon rivers. These streams finally descend into the Amoor and make their way to the sea. The course of race-development was somewhat in the direction of the rivers of this region.

First direction of race development; myth of the blue wolf.

Another Mongol sage recites that his people descended from a divine ancestor named Budantsar. He was the progenitor of the race of kings which was to bring forth in the eighth generation the great conqueror Genghis Khan. With traditions and myths, however, ethnic history has naught to do except in so far as they illustrate the conditions and activities of the mind in different ages and countries.

The ancestor of the great Khans.

The Mongols as a race dimly appear about the close of the seventh century of our era. From that time to the thirteenth century they grew, multiplied,

extended their tribal dominion, and prepared for an almost universal conquest. This came with Genghis Khan. His birth is assigned to the year 1160 A. D. At that time the Mongols were still divided into petty tribes and half-formed states. Many of these were at war; but the great Khan succeeded in exciting their imaginations with the sentiment of unity and the hope of foreign conquest.

Genghis Khan brings in a Mongol ascendency in Asia.

ever established by man was equal to it. It appeared for a season that the whole known world would fall before the sword of this titanic bandit of Central Asia.

It is by no means our purpose to recount in this connection the rise, culmination, and decline of the great Mongol empire. The wars of Ogdai, or Octai, Khan, and those of Kublai Khan—son and grandson of Genghis—are well known

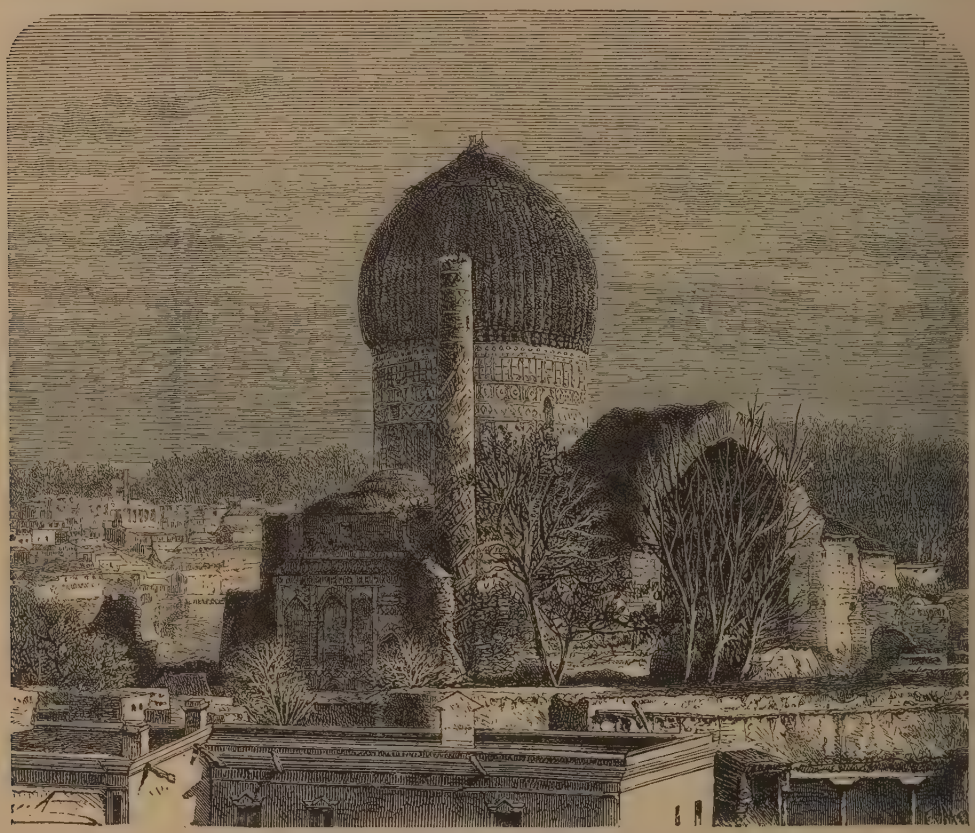
Promise of civilization under Mongol emperors; Tamerlane.

VIEW ON THE UPPER HOANG-HO, AT BALE KOUN-GOMI.—Drawn by Y. Pranishnikoff, from a photograph.

They rallied to his standard, and he became emperor. Then began his series of invasions, first into Tartary, then into China, Corea, Afghanistan, Persia, and Russia. His arms were successful in all directions. He extended his conquests eastward to the sea of China and westward to the Dnieper. The spray of his warfare in Central Europe was flung as far as the Danube and the Elbe. As for the breadth of his empire, none other

to the historical student. It appears that vigorous elements of civilization entered into the policy of some of the Mongol emperors, and it had not been beyond the historical possibilities that the race should gain the intellectual ascendency in Asia. The power and fame of the Mongols were for several centuries so great as to impress the imaginations of the Asiatics, and Europe shared in the estimate in which the great emperors were held.

The wars of these barbaric conquerors scattered the Mongol blood far and wide. Timur Lenck, known to the West as Tamerlane, diffused it in many directions. Baber, the Tiger, led a broad stream into India, the channel of which was not yet dry at the date of the Sepoy rebellion! European Russia has several



TOMB OF TAMERLANE.—Drawn by Clerget.

million of Tartars, whose ancestors were deposited by the overflow of the old Mongol wars of the later Middle Ages.

We have in a former connection referred to the fact that the most populous divisions of the so-called Turanian races, namely, the Chinese and the Japanese, are defined by the ethnic term Mongol*oid*. This seems to imply that in ethnography these great peoples are referred by descent to a Mongol stock of older date. This, however, can not be allowed. Undoubtedly the Chinese were developed as a powerful race many centuries and ages before the appearance of the Mongols on the scene. It had thus been more in accordance with the facts to call the Chinese Mongols, and to define the peoples now under consideration as Mongoloids.

Nomenclature of Mongol and Mongoloid reversed.

Perhaps this flaw in classification may be accounted for by the fact of the striking Mongol ascendency in the Middle Ages. To this must be added also the strictly ethnic consideration that the Mongols seem to be a sort of original type of which the Chinese and the Japanese are the softened and modified forms.

It should not be forgotten, however, that chronologically the latter peoples antedate, by a great span, the race to which they are assigned by name in derivation.

In process of time the Mongol power was broken up. The race shifted somewhat as to its center eastward, and we now find its principal seat in the country of Mongolia, the character of which has been outlined above. There are, however, at least three major divisions of the race. The first family is known as the East Mongols. These are they who occupy the modern Mongolia. This branch of the race, most important of all, is subdivided into several minor stocks. One of these is called the Shara, and the other the Khalka Mongols, occupying, respectively, the southern and northern parts of Mongolia. The second general division is known as the West Mongols. These extend territorially to the great steppes between the Volga and the Ural rivers. The third division is known as the Buriats. They occupy the country round about lake Baikal, in the southern part of Irkutsk. Their territories are bounded south by China, east by the river Onon, and west by the Oka.

Divisions and branches of the Mongol race.

As we have said, each of these greater families is subdivided into many clans, or standards. The general union of all is exceedingly loose. The race consists of hordes—a word native to Mongolian society—each in a condition of semi-independence. Besides the three divisions spoken of above, there are smaller tribes that may claim independent classification, such as the Huzareh and the Eimauk, living the life of herdsmen, between Herat and Cabul. We

Loose union of tribes; Tartars, Kirgheez, and Calmucks.

HAUNTS OF THE TARTARS—LAKE BAIKAL.

must also here refer to that greater branch of the same stock known by the world-wide name of Tartars, or, more properly, Tatars; likewise to the Kirgheez and the Calmucks, each of which divisions may be considered as a separate entity, though all derive their descent from the common Mongolian family.

Fixing our attention upon the Mongols proper and noting their society, we find first of all the usage of early marriage. The young Mongolians are wedded by their parents at an age which would be defined as childhood in the language of the West. The parties to the sexual union have nothing to say in the way of choice or desire. The parents determine everything. This first union gives to the wife priority in the family, and this she retains until death, except in the case of divorce or other family breakup. The latter fact lies in the will of the husband. He may put his wife away if he will, and take another. He may keep her and take others; but in this case she is ruler of the rest. If the wife displease her husband he may send her to her parents, stating that she does not suit him. Usage has regulated the fact of divorce, and there is little odium connected with it. Parents receive back their married daughters without complaint; but the dower which they received on their marriage must be returned with them.

Rule of early marriage among the Mongols.

The conditions of married life are severe. All household labor devolves on the wife. She must journey with her husband from place to place. The abode is either a tent or a hut. The latter is that peculiar circular structure which rises as a cylinder to the height of three feet above the ground, and is then pointed as a cone. The top of the cone is open, volcano-like, to emit the smoke of the fire, which is kindled centrally below. The summer tent is stretched in the usual way over poles set in the earth, and is held in place with cords. The reader will not fail to notice in the character of these abodes the likeness and possibility of the dwellings of the aborigines of the American continents.

Severe usage of the wife; character of tents.

The drudgery of the Mongolian woman's life is relieved somewhat by the freedom which she enjoys. She may ride abroad at will. The women are permitted to go from tent to tent, according to their pleasure. Nor is there any such division in this rude nomadic society as separates one class from another. The chiefs rule in the manner of patriarchs; but this does not preclude intercourse between the families of the clans; and there is much democracy as well as much barbarism in the social estate. Land ownership is not permitted, and the family is not, therefore, attached in any particular manner to the soil. The property of the people consists of flocks and herds and of such movables as are convenient to the nomadic life.

The woman has freedom; democracy and land ownership.

Of the Mongolian languages something has been learned by scholars. It is on the line of language rather than from geographical considerations that the classification into East Mongols, West Mongols, and Buriats has been effected. There is an East Mongolian language, a West Mongolian, or Calmucks, language, and a Buriatic tongue. These are found to be, however, only dialectical differences, or variations, of the same fundamental speech. So slight is the departure of the one language from the other that an East Mongolian can generally travel through the other coun-

Divisions of the Mongol languages.

tries inhabited by his race, and understand what is said.

Peculiarities of the Mongol language and dialects.

The language in question has the usual monosyllabic and agglutinative character. It is written in verticle lines from above downward, but the writing begins at the left-hand side of the page. Mongolian is rich in vowels and diphthongs, and has, besides the usual consonants, the digraphs, *kh*, *gh*, *ds*, *ts*, *ss*, and *sh*. In writing, the Mongols have a peculiar variation in the forms of the characters accordingly as they stand at the beginning, in the middle, or at the end of words.

It is not needed in this connection that we should dwell upon the peculiarities of Mongolian and its dialects. The question is too remote and recondite to demand extensive notice. It is conceded that the proper avenue of approach to the whole group of closely related dialects is through the Calmuck. This once learned, the student is able to take East Mongolian and Buriatic with little additional trouble.

Mongolian methods of indicating grammatical relations.

Mongolian, like most of the Turanian languages, is virtually a grammarless tongue. The case relations of nouns are indicated by appended particles. In some instances the form of the noun itself is varied. Grammatical gender is unknown. The difference of singular and plural is but partially indicated. The adjective has no inflection; but the personal pronouns are discriminated for first, second, and third persons. The relative office is denoted by circumlocution. The tense-forms and mood-forms of verbs are tolerably full, but these do not extend to forms indicative of the person and number of the subject. Prepositions are not employed, but post-positions, having the office of affixes, are numerous. The language is eked out with a limited number of adverbs, conjunctions, and particles. It is one of the peculiarities of the language that its idiom is studiously illogical. The object in the sentence is thrown before the verb, and the modifying parts after the parts which they modify, thus furnishing an analogy to the well-known construction of Latin.

Tentative literature of the race.

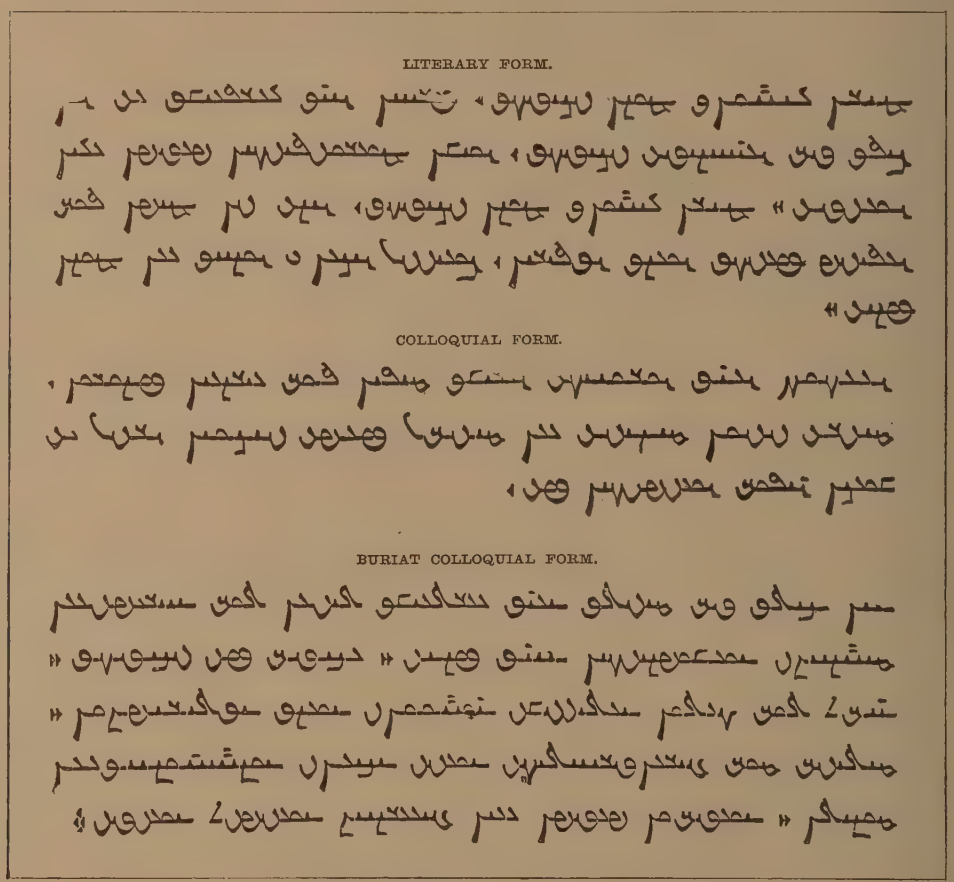
The Mongols have the beginnings of a literature. Their religion and tradition have brought in from other countries a certain kind of lore. Out of Thibet came the Buddhistic literature, and through this channel came some knowledge of the letters of India. As we should anticipate, the few books of the Mongols are mostly religious, historical, and philosophical. There is also a modicum of astrological lore and of medical superstitions. Besides this, there is the folklore of the race expressed in fairy tales and mythical traditions. Some of the historical books are of value, though the student must make constant allowance for the prejudice, ignorance, and superstition of the writers. Mongol poems are not unknown, but their value consists rather in the insight which they give of the national character than in the essential merits of the verse or the imagery.

Insignificance of Mongol architecture; the Great Kuren.

The technology and arts of the Mongols may be passed with only a casual notice. Their principal work, and the one by which they may be judged most favorably, is their religious establishments called the lamaseries; that is, the temples of Lamaïsm. In these the country abounds, and they constitute the principal architectural feature. It appears that as builders the Khalkas of the East Mongolians surpass all their coun-

trymen. On the river Tula is seen the temple of Urga, called the Great Kuren, which may be regarded as the masterpiece of the race. It is also the religious center of the Mongols, or at least of the East Mongolians.

Mecca. The Great Kuren is enriched with paintings, sculptures, and votive offerings. The place is regarded as sacred territory. The lamas in and about the great edifice number thousands. Strict discipline is observed according



SPECIMEN PAGE OF MONGOLIAN.

The building is of great extent, and is situated in a broad plain where pilgrims come by hundreds and thousands and pitch their tents. To the traveler, the long line of lamas and devotees winding on in the direction of the sacred place of the race is hardly less a scene of wonder than is the annual pilgrimage of Islam to the shrine of the Prophet at

to the monastic rules of Lamaïsm. The religious supremacy of the Dalai Lama of Thibet is acknowledged in the establishment in the same manner as the supremacy of the pope is acknowledged in a Spanish monastery; but the political authority of the Dalai is not regarded in the Kuren. The great lamasery is liberally endowed, but the

MONGOL ENCAMPMENT—CHIEFTAIN AND CLAN.—Drawn by A. Ferdinandus, after a photograph.

endowments are not sufficient to support the great throng of lamas, and the latter must therefore support themselves with such added work as comports with the priestly office.

We here speak only of the buildings. These are of the general character of the monastic edifices of Thibet, already described.

Towns, property, and pursuits; meat-eating habit.

The Mongols have few towns, and these are of small importance. The trade of China with the West passes through the Mongolian countries, but the latter are not greatly benefited thereby. The Mongolian manner of life does not permit of great accumulations of property. The agricultural pursuit is contemned and left to the Chinese intruders who inhabit the southern borders. As for the Mongols, they live by the flock and the herd and by the chase. They hunt not, however, for the sake of the pursuit, as do many barbarians, but only for the game which they must have as a part of their food. Perhaps of all men they are the most exclusively a meat-eating race. Doubtless some of the nations within the arctic circle have a smaller proportion of vegetable food, but such live on fish and blubber. The Mongolians eat the flesh of warm-blooded animals, supplemented with such other animal products as cheese and milk and butter.

The governmental system of the Mongols may also be dismissed with a paragraph. Mongolia is a part of the Chinese empire. We have seen the relation of the provincial and imperial systems in that great power. The West Mongols and the Buriats are more independent. They have their chieftains and their clan organizations, and are sufficiently compact to make war and peace; but of government, in the European sense of that comprehensive term, there is little or none.

Government and civil organization imperfect.

The system of political society conforms more nearly to the patriarchical estate than to such organization as may properly be defined as government.

Principles of the Mongolian constitution.

Precedent, custom, usage, edicts of chieftains, rules enforced by conquest, or other rules gained by victory—all

LAMA IN SACRED ROBES.

these may be said to compose the Mongolian constitution. In the enforcement of such principles of political conduct there is first of all the sanction of authority proceeding from the chieftain of the tribe, and after that the sanction of religion proceeding from the lamaïc priesthood. As usual in like stages of society, the chiefs and the priests are at one. The advantage of either is the gain of the other, and both hold their ascendency by mutual concession and mutual support.

CHAPTER CLVI.—LAMAISM—COSSACKS AND BURIATS.

THE religion of the East Mongols is Lamaïsm, or that lamaïc form of Buddhism of which we have given an account in the sketch of the Thibetans and their institutions. The ancient religion was that superstition called Shamanism. It recognized the existence of a supreme spirit, or God, over nature and man, but conceived that the administration of the world, and of man-life in particular, was assigned to a multitude of subordinate deities, some good and some bad. These must be propitiated according to their kind with offerings and prayers. Man, if it would be well with him, must stand in with the gods good and the gods bad alike. To this must be added that feature of belief, widely prevalent to the present day among some of the Northern Asiatics, that the life of man and his soul are in a process of degredation, each successive step being lower than the one that preceded it. The life to come, therefore, must be worse than this, and death is the fatal door which opens into it!

Mongol theory of the supernal powers.

Under such belief and practice the Mongols continued till the thirteenth century of our era, when the lamas came out of Thibet and brought their modified Buddhism with them. They taught that the Grand Lama of Lassa was then —as now—the head of the spiritual hierarchy of the world. The Mongols were found to be accessible to the new teaching, and a religious solidarity was attained by their conversion to the faith of the Thibetans. Then came the lamaïc development. Priests abounded. Lamas were seen among the tribesmen everywhere. Lamaseries were built and endowed. The lamas became the superior class. To enter into the priesthood was one of the ambitions of the young Mongols henceforth. If the oldest son became chief of his clan, representative of his father and head warrior of his people, the younger son was permitted to become a lama. He might become a Buddha, for every lamasery must have its Buddha. He should be locally worshiped as the representative and likeness of the Grand Lama of Lassa, just as the latter was the representative of the supreme Buddha.

Ascendency of Lamaism and the lamas.

This system of faith and usage became universal among the Mongols, and has prevailed for more than five centuries. While China and Japan have received their Buddhism from Indian sources, and have rectified and perfected it by the Sanskrit originals of the sacred books, the Mongols have accepted the doctrine as it was modified into Lamaïsm by the priesthood of Thibet.

In glancing at the ethnic peculiarities proper of the Mongolians we find some unaccountable contradictions. Travelers and investigators have not only fallen short of uniformity in their descriptions of the race character, but have contradicted each other in such manner as to leave the judgment in doubt. The greater number of Western travelers in Mongolia have given a repellant description of the person and physical attri-

Sketch of ethnic characteristics of the Mongols.

butes of the people. These are described as ugly to a degree not often attained by human beings. The stature is about equal to that of Europeans, but the shoulders are said to be heaved up and broadened almost to deformity. The complexion is swart. The chin runs to a point. The teeth have a canine look, and stand apart. The eyes are deep black, and the expression sinister. The cheek bones are high, and the neck short. The legs are bowed out from constant riding, in so much that when the men dismount from their horses they walk with difficulty and roll like sailors. The manner is awkward and nervous, the hands bony, and the habit that of idlers and gluttons. Most observers

MONASTERY OF THE LAMAS.—Drawn by Riou, after a sketch by Colonel Yule.

agree that the manner of the men is to squat on one side of the tent, where they are served all day with tea and pipes, after which they fall into heavy sleep. Such is the general account given of the Mongolian type.

Oddly enough, however, this description is contradicted by no less an authority than Pallas, the German naturalist. This observant scholar, more than a century since, traversed the southern Caucasus and a large part of Siberia, as far eastward as the borders of China. As quoted by Pritchard, he says: "It is easy to distinguish by the traits of physiognomy the principal Asiatic nations, who rarely contract marriage, except among their own people. There is none in which this distinction is so characterized as among the Mongols. If the color is set aside, the Mongol has as little resemblance to other people as a Negro has to an European. This peculiar conformation is distinguished particularly in the shape of the skull of the Calmucks, but the Mongols and the Buriats have so great a resemblance to them, both in their physiognomy and in their manners and moral economy, that whatever is related of one of these nations will apply as well to the others. The Calmucks are generally of a moderate height. We find them rather small than large. They are well made; and I do not remember to have seen a deformed person. They entirely abandon their children to nature; hence

Contradictory descriptions by other authorities.

KHALKA MONGOLS—TYPES.—Drawn by Y. Pranishnikoff.

they are all healthy and have their bodies well proportioned. They are generally slender and delicate in their limbs and figure; I never saw a single man among them who was very fat."

It would thus appear that there is a complete contradiction among the observers who have noted the ethnic traits of the Mongols. Pallas himself points this out. "According to the relations of many travelers," says he, "one would be led to believe that all the Calmucks have hideous and deformed figures. We see, on the contrary, among the men as well as the women, many round and very pretty faces: we have seen women with such fine and regular features that they would find admirers in all the cities of Europe."

If we mistake not, these contrarious views may be reconciled. The East Mongols are physically of the repulsive character above described. Their eyes are set obliquely, and have heavy lids. The brows are scant, and form an arch above the nose. The latter organ is short and flattened at the bridge. The ears are very large, and stand out, animal-like, from the head. To these features we must add the crooked legs, slouching gait, treacherous leer, and many other displeasing looks and manners. Perhaps the observations of Pallas were made rather among the Kirgheez and Calmuck Tartars than among the Mongols Proper. This may account for the variation in the descriptions.

The contrarious views of writers reconciled by the facts.

KIRGHEEZ OF THE LITTLE HORDE—TYPES.—Drawn by A. Calonn.

BRIDE OF THE KIRGHEEZ—TYPES.—Drawn by Emile Bayard, from description and photograph.

In one respect all observers are agreed, and that is in the peculiar roundness, the globularity, of the Mongol skull. Blumenbach in his plates has figured a skull of this type which departs very little from the globular form. The upper posterior corners project somewhat from the regular figure, but otherwise the line defining the shape of the skull might almost have been struck with a compass.

Globular contour of the Mongol skull.

The various peoples who may be included in these sketches hardly number more than six millions in the aggregate. It seems remarkable in the extreme that such a race should have at times almost dominated the world. It were not far from correct to regard the Mongol ascendency of the Middle Ages as the most striking culmination in human history! We have already pointed out the tremendous volume of race influences that seem to partake of the Mongol characteristics and to bear the name of the great central stock. True it is that names are factitious. It is possible even that a new nomenclature may be invented for the races of Eastern Asia, giving to the oldest and most numerous division the first place in the scheme.

Striking ascendency of the race in Asia.

The reason for the present classification seems to be that the race characteristics by which such peoples as the Chinese, the Japanese, the Coreans, the Indonesians, the Polynesians, and others, are included as Mongoloids, culminate in the Mongols. The ethnic qualities of this stock seem to be emphasized, accented, clearly defined, while the same qualities appear by modification and suggestion only in the more numerous divisions of these peoples. At any rate, however, the fact remains that according to our present scheme of knowledge, *nearly a half* of the whole human family may be defined as Mongoloid, while much more than a half of the earth's surface, north, south, east, and west has been either actually dominated or at least traversed and influenced by tribes of Mongolian extraction!

Race characteristics of the East culminate in the Mongols.

Among the peoples most closely associated with the Mongols Proper are the West Mongols, Kirgheez, or Mongol Tartars. Of these there are two stocks, the Kara-Kirgheez, and the Cossack-Kirgheez, both belonging to what is called the Tungusic division of the Mongolian race. The first of these nations belongs to the highlands, and the other to the steppes. The combined tribes bearing the name of Kirgheez are almost as numerous as the Mongols Proper. Their territories lie eastward of the lower Volga, and between that river and the Altais. The country is about as large as the United States before the purchase of Alaska!

Nomenclature of the associated peoples.

As might be expected, this race, though clearly Mongolian in origin, has been considerably modified in its progress westward, and by admixture with foreign stock. The Kirgheez have had contact with the Finns, the Chudic races, and with peoples of Iranian stock on the south. Politically, we are here within the Russian empire, but ethnically, the races under consideration are wholly Asiatic. That division of the race called Kara-Kirgheez, is so named because of their black tents—*kara*, meaning black. It is said that they present the Mongolian division of the human family in its best characteristics.

Modifications and divisions of the Kirgheez.

Some ethnographers claim that the Karas are the only nation entitled to the name of Kirgheez. The race has a his-

tory reaching from the sixth century. During the Middle Ages it played an important part in the Altaic regions, and bore down once and again on China. Afterward, in the seventeenth century, we find them in contact with the Russians on the west. At the present, they lie within the Russian empire, occupying the high region between the meridians of 70° and 85° E. from Greenwich, and from the 35th parallel to the 50th.

Vicissitudes of the Karas.

KARAS AND FLOCKS.—Drawn by Y. Pranishnikoff.

The Karas are themselves subdivided into many tribes and standards. Of their habits not very much is known. They number, perhaps, about four hundred thousand souls. In character, like the East Mongols, they are nomadic. Their whole wealth consists in their animals—oxen, horses, sheep, goats, and camels. More than the East Mongols they cultivate the soil, but their products of the earth are of small value. They are under the rule of barbaric chieftains who govern with arbitrary sway. Their religion is the Sunnite dogma of Mohammedanism, but the old Shamanism still prevails. The chiefs yield obedience to the Russian czar, who obtained the mastery over them in 1864, but his authority is little more than nominal.

Manner of life and religious superstitions.

In the next place we have what are called the Cossack-Kirgheez, or more

frequently, the Kirgheez-Cossacks. The term is said to signify "knights," or "riders." Having this meaning, it has doubtless been applied to many tribes that are not of Mongolian extraction. It is said that the word Cossack is only a variation of the native word Kazak. The first European adventurers who viewed the Cossacks in their own country thought them to be Tartars, and therefore akin to the Turcomans.

Place and nomenclature of the Kirgheez-Cossacks.

COSSACKS OF TSAIDAN AND TAN-TO—TYPES.—Drawn by Y. Pranishnikoff.

The Cossacks were among the most difficult to be subdued of all the Asiatics with which Russia had to contend. They are divided into three groups of nations called *Hordes*. These are said to owe their origin to the three sons of a former emperor. The first division is called the Great Horde; the second, the Middle Horde; and the third, the Little Horde. The first have their country in the region south of lake Balkash. The Middle Horde spreads from that water to the sea of Aral. The Little Horde ranges from the north of the sea of Aral to the lower Volga.

Spirit of the race; Great, Middle, and Little Hordes.

The Cossacks have been compared favorably with the Kara-Kirgheez. Their manner is said to be that of an unsocial, but honest and sullen barbarism. Their habitations are like those of the East Mongols—circular huts, ending above in a cone. Their habit is that of horsemen. No greater riders are to be found in the world. Their daily food is the

Unsocial and barbaric character of the Cossacks.

flesh of animals, and their common drink that koumiss which has lately been introduced as a health drink in the markets of Europe and America.

The Cossacks have the same religious views and the same general usages as the Karas—the same unrefined and savage character. In the matter of clothing there are some evidences of taste; but the leathern girdle about the waist, with its knife and tobacco pouch, reveals the barbarian within. The race is given to national ballads, of which they have many, generally relating to the heroic exploits of ancestors. The government is an elective khanate, but is subject to the general supervision of the Russian autocrat. The provincial khans are chosen by the tribesmen, and this choice, as a matter of policy, is approved by the representative of the czar. The right of property is recognized, and the violation of the right is visited with severe punishment. Restitution is one of the

COSSACKS WITH FLOCKS.—Drawn by V. Pranishnikoff.

superstition. Fortune tellers and charlatans flourish among them, and take the place of physicians. The Islamites among them forego the pilgrimage to Mecca, since that is impossible, and betake themselves to such local shrines and sacred places as their barren and mountainous country is able to afford.

Nevertheless, the Cossacks have the rudiments of civil law, understand warlike methods, and in some instances are able to read Arabic. They are fond of music, and take delight in reciting the features of the code, the thief being obliged to make good manifold whatever he may have taken. Family rights are protected, and the worst crimes against the domestic relations are punishable with death, as is murder and one or two other aggravated offenses.

Social and civil polity of the Cossack stock.

The Cossacks are said to be gradually developing into the civilized estate. Legalized brigandage has been suppressed, and the agricultural life, with the consequent settlement of the inhabitants, is gaining upon the nomadic man-

Promise of a Cossack civilization.

ner. Russia encourages these tendencies in her own interest. In process of time the comparative independence which still remains to the Kirgheez may be overcome, and the industrial arts be substituted in place of flock-watching, hunting, and war.

In the next place we may notice briefly that third division of the Mongolians called Buriats. These have their territories around lake Baikal, within the province of Irkutsk. Their manner of organization and of social life is almost identical with that of the East Mongols and the West Mongols; but they are nevertheless distinct in some of their manners and ethnic peculiarities. On the whole, they are superior in intelligence to their race congeners, and have made greater advancement. Their knowledge is more extensive. Many of the people are able to read and write. This is true in particular of those inhabiting the transbaikal region. These have some literature of native production, and other which they have gathered by translation from Thibetan and Chinese sources.

Territory of the Buriats; superiority of the race.

The Buriats, as are all the Mongolians, are essentially tribal in organization. They are thus divided into clans, under the leadership of chieftains. Their tribal divisions are shown in their languages, of which there are at least three dialects. That form of speech called the Selengese is regarded as the best in development, and contains the greater part of the native writings.

Another particular in which the Buriats are in advance of the other Mongols is in the development of an agricultural interest. They have departed so far from the old tribal life as to adopt measurably the sedentary habit. To this they have been provoked by a soil more fertile than may be found in Mongolia Proper or generally in the country of the West Mongols. Cultivation of such cereals as grow well in the countries of the Baikal have sprung up, though the methods of agriculture and the implements employed are rude and barbarous. Nevertheless, the yield of grain has been good. A considerable area is under cultivation, and the fertility of the country has been improved by the cutting of canals for irrigation. A like development has been shown in the fishing and trapping interests of the nations. Those processes also have been changed from the savage custom to the improved forms of taking wild animals and fish.

Buriats lead the Mongols in the agricultural life.

The Buriats, however, like the other Mongols, still give the greater part of their attention to herding flocks. Of these they have great numbers. They produce oxen, horses, goats, and sheep, not only for their own consumption, but for such commerce as they have been able to undertake with surrounding nations. Animal products abound. The skins of animals and their horns are used in trade, and to a still larger extent for the home comfort of the people. On the whole, the industries of the Buriats during the last century have improved so much as to make trade with the country of importance to the Russian authorities.

Chief interest of the people in animal industries.

We have in this people the same religious phenomena which we have seen in other regions held by the Mongolians. First of all, there was an original Shamanism, and to the present day the old faith holds out against the new. In the early Middle Ages, however, the Lamaïc Buddhists made their way into the country, and succeeded in establishing

Shamanism has given place to the Buddhistic faith.

themselves by missionary endeavor. There is much in the nature of Buddhism which fits itself to the genius of such peoples. Nor can it be doubted that the moral influence of this faith is more distinct and salutary than any supposed effects of Shamanism. The Buriats became Lamaists. They have their own lama, called the Chambo Lama, who is regarded as the head of their faith; but the people recognize him as the representative of the Great Lama of Thibet. He has his lamasery at Goose lake, and thither pilgrims repair, and there monks abound. There are gathered also the astrologers, soothsayers, magicians, and fortune tellers who so greatly abound in all the countries of Central Asia. So great is the horde of the superstitious that destitution and starvation must follow if the monks and priests and devotees did not devote part of their time to useful labor. For the rest, they are supported by the gifts and offerings that are brought without stint to the lamasery by the rich and pious. Endowments of lands and properties, also, are common and extensive.

BURIATS OF TRANSBAKALIA—TYPES.
Drawn by H. Rousseau.

The Shamanists have their religious center and establishments on the river Angara. That is their sacred country, and thither they repair to worship be-

fore the stone of Shaman, which is there set up. Meanwhile, in this extreme region, the Christian missionaries have penetrated, and about ten thousand converts have been made to Greek Catholicism.

Ethnic features and traits of the Buriats.

The ethnic characteristics of the Buriats have been described by travelers. The features correspond in general to those of all the races that lie along the Chinese empire on the north. We have here the same round skulls and protruding cheek bones which prevail almost, without exception, among all the Turanian races. The Buriat nose is broad and flattened at the bridge, and the nostrils open outwards more than from below. The beard is thin and scattering. The complexion is a yellow brown, though this feature varies a good deal according to the manner of life. It is evident that the color is deepened in the case of those who are exposed to the severe climate. The chiefs are lighter colored, and the women still fairer than they. In the matter of dress and manners the Buriats show some superiority. They have cotton and silk garments made with a measure of taste. They also manufacture furs for clothing; but the poorer classes have only sheepskins for winter wear. The Buriats are more polite, more inclined to hospitable manners, less sullen and isolated, and doubtlessly less dangerous to the unwary in their midst than are their kinsmen of the West Mongolian race.

CHAPTER CLVII.—MANCHUS AND COREANS.

WE now follow again the eastward development of the Mongolians, and pursue that branch of the family called Tungusian. Of this stock the Manchus are one of the principal developments. The family has its importance, not so much from its present numbers, but rather from its extraordinary political ascendency in China. For two and a half centuries the governing dynasty of that most populous empire in the world has been of Manchu origin.

Surprising character of the Manchu ascendency.

It is one of the surprising circumstances of modern history that a race numerically so unimportant should have gained by war the upper hand in a country like China, and contributed thereto an unbroken line of sovereigns through seven generations. This ascendency has extended also to the nobility of the Chinese, and to their provincial governments. There is an interfusion of Manchu influences on every hand. The northeastern parts of China, including the capital, are permeated with these influences, social, political, and ethnical. The Chinese themselves have come to regard the possession of Manchu blood as one of the things most desirable for rank and influence. The ability of the race thus to govern and to diffuse itself through and over such a tremendous population may well excite our astonishment.

Emplacement of the race; character of the country.

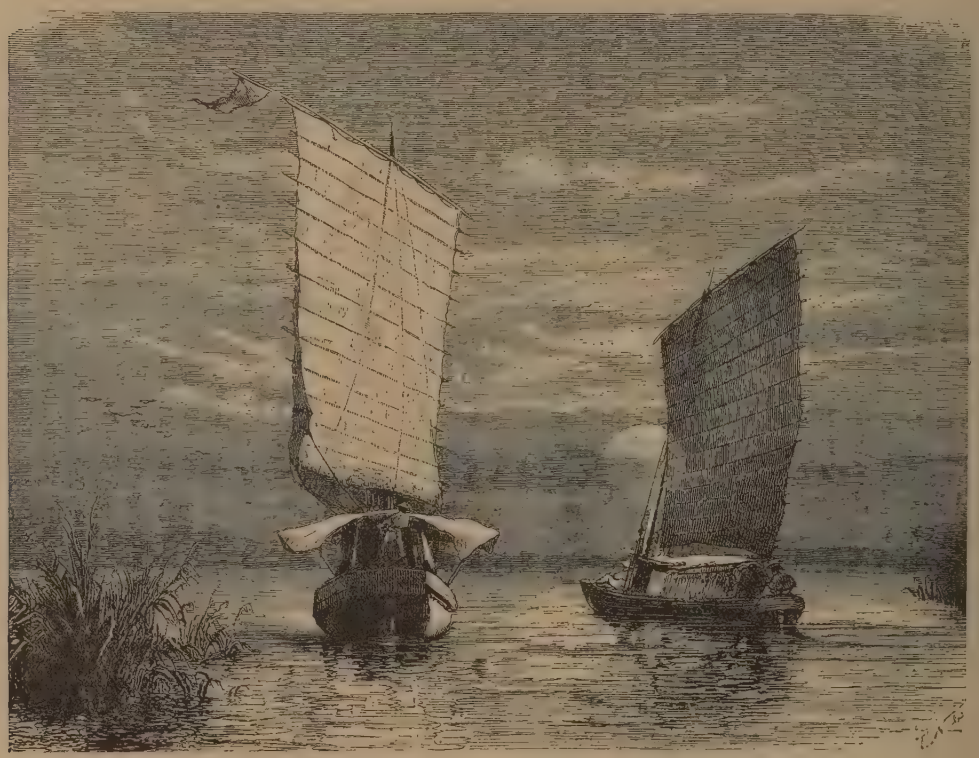
We are here, however, not so much concerned with the political domination of the race as with the race itself. The position of Manchuria is well known. A glance at the map will show its em-

MANCHURIAN LANDSCAPE—VIEW OUTSIDE THE GREAT WALL.—Drawn by Vuillier, from a photograph.

placement. The present country may be called the northeastern extension and development of the Chinese empire. It is bounded on the south by China Proper and those gulfs which divide China from Corea; on the west, the boundary is the Khin-Gan mountains; on the north, the river Amoor; and on the east, Siberian territory and Corea.

Sungaree, the Hurka, and the Usuree. All of these are navigable for junks and ships, or at least for boats of considerable magnitude.

Manchuria has its old capital antedating the Chinese conquest. This is known in the native tongue as Moukden. Here aforetime dwelt the Manchu princes, and from this center went forth



RIVER VIEW WITH JUNKS.—Drawn by Theodore Weber, after a water color.

The country reaches up to the 49th parallel of latitude and eastwardly to the 133d meridian from Greenwich. The area is approximately three hundred and ninety thousand square miles. Politically the country is divided into three provinces. According to physical features, there are two regions: one northwestern and the other southeastern—the first a mountainous upland, and the other a plain. The country has three rivers of importance. These are the

the edicts and forces by which, before the middle of the seventeenth century, the native dynasty of China was overthrown and supplanted by another. The conquest, of course, brought consolidation, and Manchuria since 1644 has been regarded as a province of the common empire.

The ancient capital, Moukden.

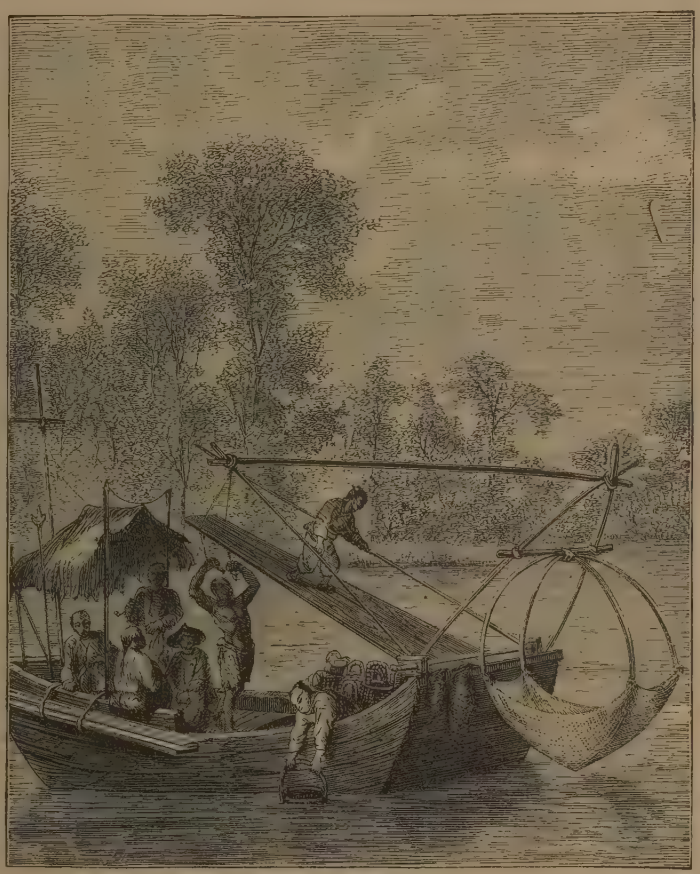
The climatic conditions in Manchuria are severe. They are the same as those of Northern China, but are intensified

by the geographical position. The heat of summer rises to 90° F., or more, and in winter sinks greatly below zero. The human constitution is thus exposed to those extremes of heat and cold which are so greatly trying to life and its processes, but at the same time so essential to the development of the highest energies of men and animals.

Climatic conditions; extremes of temperature.

The vegetable and animal products of Manchuria are very little different from those of Western Europe in corresponding belts of country. Travelers have compared the tree-life and plant-life of Manchuria with those of England, and have noted no particular differences. The same may be said of the animals of the two countries—at least of such animals as England possessed in the days of her savagery. The rivers of Manchuria abound in fishes, and these have immemorially constituted a large percentage of the food of the people.

Vegetable and animal life like that of England.



METHODS OF TAKING FISH.
Drawn by Vaumart, from a sketch by Madame de Bourboulon.

No rivers in the world, not even those of Oregon, produce salmon in so great abundance as do those of Manchuria. It is related that the ascending shoals of these fishes, at certain seasons, crowd themselves in such numbers into the small tributaries of the Manchurian rivers that great masses of them are forced out of the water by the pressure, and are left to perish on the bank. One of the traditions of the race runs to the effect that a mythical prince, miraculously born, and flying before the jealousy of courtiers and ministers, came to one of the streams and walked across on the solid bank of fishes! With such fictions, born of mingled fact and dream, does the human imagination beguile itself!

Abundance of fishes; myth of the flying prince.

The country under consideration has received the name of Manchuria; but the term Manchu is really an ethnic word designating only the people. The

history of the race goes back to the earlier Middle Ages. At that time the Manchus consisted of tribes with no fixed habitations. The clan organization was predominant. At length the tribes were consolidated into a kingdom, and the princes were warlike and aggressive. It was in the early part of the seventeenth century that border warfare began between the Manchus and the Chinese. The breech widened, and mutual invasion became the order of the times; but the multitudinous Chinese were not able to resist the incursions of their warlike neighbors. After twenty-six years of alternate peace and war Peking was taken, and the Manchu dynasty was established over the conquered empire.

The Manchu clans gain the ascendency in China.

AN ACADEMICIAN OF HAN-LIN—MANCHU TYPE.
Drawn by E. Ronjat, from a photograph by Morache.

As we have said above, the Manchus, as a race, are of the Tungusic stock of the Mongolian division. They are thus of the same derivation with the Chinese themselves, and differ from them ethnically less, perhaps, than the Low Germans of Holland differ from the High Germans of Saxony. It is not needed, therefore, that we should enlarge upon the social estate, the language, the constitution, or the religion of the Manchurians; but only that we should point out the ethnic peculiarities by which the one people are distinguished from the other.

Ethnic relations of the race defined.

In the first place, the Manchus are larger and stronger than the Chinese, and have a lighter complexion. There is considerable variety among the former in those features which among the Chinese are common to millions. It is no unusual thing to find Manchus who are robust, heavy, stalwart. In addition to the light complexion, many have aquiline noses and brown hair. There is an evident grading off from the uniform features of the south. Manchus have been seen with heavy beards like those worn by the men of Europe. A few have blue eyes. The obliquity of that organ, however, is the same as among the Chinese,[1] and the other char-

Characteristics and personal features of the Manchus.

[1] It is found that the physiological peculiarity of oblique eyes does not extend to the *skulls* of the Mongolian races. It belongs only to the muscular disposition of the parts about the eye. The eye-sockets in the Mongolian skull are set in the same position as those in the skulls of the Aryan and Semitic races; but in the first the muscles and fleshy parts are so arranged as to give that peculiar obliquity to the eyes which constitute the most striking feature of the Mongolian countenance.

acteristics of person and feature are nearly identical.

Superior intellectual life of the race.

It is in their intellectual qualities that the Manchus are most discriminated from the Chinese. They have greater mental force, a larger understanding, are less servilely imitative, have stronger sentiments, and more emotion than the Chinese proper. To this we must add that energy in civil life and courage in war by which the Manchus are distinguished. There can be no doubt of the vigor of the race. Their career, as we have observed above, demonstrates, in the face of all theory and preconception, the aggressiveness, persistency, and we must believe, the intellectual superiority of the Manchu race.

The diffusion of this people among the Chinese is remarkable. We have seen in England the subsidence and absorption of two or three waves of successful conquests; but the history of Europe has not presented a phenomenon of the kind so striking as the assimilation of the Manchus with the great people whom they subdued. The Manchus have become Chinese, and the Chinese are glad to approximate the Manchus in character and reputation. Yet in this case the small victorious people imposed upon the multitudinous conquered race many of their manners and customs! The present Chinese dress is referred for the most part to a Manchu origin. That most striking fact the Chinese *ensemble*, namely, the queue, or as it is vulgarly called, the "pig-tail," of hair left on the top of the head and elaborately developed with the inbraiding of other materials, was enforced upon the Chinese by their conquerors, who had the queue before the conquest. This grotesque style of wearing the hair is undoubtedly of Mongol origin. The Buriats, of whom we have spoken in the preceding chapter, wear the queue, as did the Manchus, as far back as their tribal estate.

Manchu conquest of China; interfusion of the two races.

But while the dominant race in China has thus imposed on the subject people many of its customs and usages, the former has at the same time received freely from the Chinese. A race equilibrium has been produced by the interfusion of social custom and political law. Solidarity has thus been attained, and it would now be impossible to divide the one race from the other. The Manchu character is still plainly discoverable in the imperial household and among all the governing classes of the Chinese, and in the northern part of Manchuria it is easy to discover that the people are of a different stock. But for the rest, the race distinctions have subsided.

THE VICEROY LI—MANCHU TYPE.
Drawn by E. Ronjat, from a photograph by M. Thomson.

A race equilibrium produced by the Manchu supremacy.

Meanwhile a large Chinese population has diffused itself into Manchuria, and thus the interfusion of the two races has been completed.

We have thus made our way geographically eastward until we again approach the Pacific. Between Manchuria and the sea of Japan lies the peninsula of Corea. To this country and its people we have already referred frequently in our account of the Japanese. The name of the country is, as usual, a misnomer. In the native tongue it is called Chosen. But the common name of Corea has been accepted in the West, and can not well be replaced with the other. Corea drops down southward from Manchuria between the Yellow sea and that of Japan. Its greatest length is about a thousand miles, and its breadth four hundred and sixty miles. The area is approximately eighty thousand square miles. As to elevation, the country descends from the mountain chain which divides it from Manchuria, to the south, sinking gradually to the level of the sea. The formation is much like that of Italy. For the mountain range of Pepi Shan runs through the whole extent and constitutes the Apennines of the peninsula.

MANCHU BARBER—DRESSING THE QUEUE.
Drawn by A. Marie, from a photograph by Morache.

Emplacement of the Corean peninsula.

The analogy with Italy is carried further in the plentiful distribution of short rivers. These nearly all descend into the bay of Corea and the Yellow sea. The Mi-kiang, in the extreme northeast, is the only considerable river that flows out to the Pacific.

Corea the Italy of Eastern Asia.

The climate of Corea is greatly tempered by its maritime situation. The extremes of heat and cold are not by any means so great as in the corresponding continental parts of Asia. The thermometer in winter rarely ever registers as low as zero, and the summer heat does not often rise above 75° or 80° F. The general conditions of nature are tempered in like manner. Storms do not prevail, nor has the peninsula been greatly disturbed with earthquakes. The situation is, on the whole, favorable for the mild and equable development of man.

The vegetation of Corea is uniform with that of China and Manchuria, but tends to productions of a warmer climate. On the whole, the vegetable life is similar to that of Central Europe, and it has been found that products, such as the potato, grow fairly well when trans-

Vegetable productions and mineral wealth of the peninsula.

ferred from European to Corean soil. The same may be said of the animals of the peninsula, which are almost identical with those of Western countries in like latitudes. The mineral wealth consists of gold, silver, copper, iron, and coal. As to the precious metals, there is a governmental edict against mining—this, under the theory that with free mining the wealth of the kingdom would soon be exhausted.

The people of Corea belong to the Mongolian race, but appear to be in closer affinity with the Japanese than with the Mongoloids of the continent. They are generally associated with the Japanese by ethnographers and historians. We may begin our consideration of the race with some notes of the social state, of the sexual union, and of those usages and institutions which arise therefrom.

Mongolian affinities of the Corean race.

As in Japan, the marriage law is that of monogamy. Polygamy is under the ban. License exists only in the direction of concubinage, which is recognized by law, and is the common practice of the people. The marriage contract is arranged by the parents of the parties. The formality is carefully determined, according to precedent and usage. The terms on which the union is agreed to are decided by the respective families, the parties to the marriage having nothing to say in the premises. The man and the woman about to be married do not see each other, unless by accident, until they meet for the wedding ceremonial. The latter is of the simplest form. The parties meet upon a dias; the man bows to the woman, and she to him, and he then leads her away.

Monogamy the law; marriage contract and ceremonial.

There is much of that coldness, indifference, formality, and absence of sentiment which characterizes the marriage ceremony among nearly all the Asiatics. The sexual union does not imply love-making either before or after the marriage. The relation is contracted with a view to the organization of a new family and the rearing of children. The man is not obliged to make the woman his equal in social intercourse and sympathy. The social order is that the men flock by themselves and the women likewise. One of the odd opinions prevalent among the Coreans is that the *second* marriage of a woman is disreputable. This belief is recognized by law, and

Coldness of the marital union.

A MANCHU BRIDE—TYPE.
Drawn by E. Ronjat, from a photograph.

COREAN LANDSCAPE—VIEW OF SANG-SAN-NATRI.—Drawn by Riou, from a photograph.

the offspring of a woman by a second marriage are illegitimated.

These facts show conclusively that the Corean woman is little respected in the law and usage of her country. Even her social influence is reduced to a minimum, and of political influence she has none. Her duty, as is the case with the women of China and Japan, is to obey; but the Corean women have greater freedom than is enjoyed by their kind in either of the countries mentioned. This, however, is said of women of the lower classes and not of the noble ladies, who are secluded by their lords and kept from the sight of all but themselves.

Subordination and seclusion of women.

Marriage, as we have said, looks to the family. This is in a better state of development than among the Chinese. Corea is not yet sufficiently crowded to suggest the killing of children as a means of curtailing the population. Every Corean desires to be the head of a house and the father of children. The preservation of the family name is one of the great motives of life. When children fail, a son is adopted to prevent the extinction of the name. In the Corean family the affections prevail above that mere formality which holds the Chinese household together. But of formality, there is enough and to spare. All of the relations of parent to child, of brother to sister, of inferior and superior, are hedged about and guarded by the strictest rules, the violation of which is regarded as a henious crime.

The desire of family; household relations.

Out of the family proceeds the educational system of a state. In the nature of the case the primary impulses of the intellectual life must begin within the household. Such forces proceed directly from parentage and from the discipline imparted in the home. All formal education—all outside training—must be based upon these primary conditions of the intellectual life. The Corean youth are instructed in primary schools as supplemental to the teaching of the parents, and there they acquire the rudiments of knowledge. They learn to read and to write, and obtain a knowledge of geography.

Intellectual life and characteristics.

COREAN CHILDREN—TYPES.
Engraved by Thiriat, from a photograph.

Such schooling is quite universal. There is a public sentiment which regards it as disgraceful to be illiterate.

There is also a system of higher education, of which the Corean youth may avail themselves, in preparing for the professions of law and medicine, or for the public service. The military life also requires an education. The king's minister appoints examiners and teachers to whom young men may repair and fit themselves for the higher duties of such citizenship as the state recognizes.

DECORATIVE TIGER FOR CHAPEL.
Gravure by Krakow, after a native painting.

The Corean language is a member of the Turanian family, springing out of the same original with Chinese, Mongolian, and the rest. It is a written language, having twenty-five letters in its alphabet, of which fourteen are consonants and eleven vowels. Out of the latter are formed also thirteen diphthongal combinations. The writing runs from the top to the bottom of the page. The usage is to write a syllable and then drop a space for the next. The language is greatly infected with foreign words, especially those which have been imported from China. It has a fuller grammar than can be formed in most of the Turanian languages. The verb admits of many moods and tenses, and nine cases are recognized for the nouns.

Corean language, and method of writing it.

Corea has been greatly retarded in development by Chinese influence. Literature and classicism came from China, and it is with the study of these foreign classics and the imitation of them that the Corean scholars and authors are most concerned. Meanwhile the native language and literature are neglected to a wonderful degree. Even for the common purposes of life, such as letter writing, advertisements, the printing of signs, etc., Chinese is employed.

Predominance of Chinese influences.

Under such disparagement the native talent of the Coreans has failed to express itself. It appears, moreover, that the former days were better than these, in that a native literature once existed, until it was superseded by the foreign. The fact that Corea, though nominally an independent kingdom, is really an appanage of the Chinese empire, aggravates the evil here referred to. It is not impossible that the Chinese language itself

Chinese will probably supplant Corean.

may supplant Corean, driving the latter down through the stage of the folk-speech and jargon until it becomes extinct. We have seen this process work its inevitable result in the British Isles,

COREAN WOMAN OF TCHEMOULPO—TYPE.
Engraved by Thiriat, from a photograph.

where Cornish and Manx have disappeared, and where Welsh and Erse are rapidly going by the same route and process into nonentity.

In the technology and arts of the Coreans we mark a feebler development than among either the Chinese or the Japanese. The architecture is not comparable with that of Peking and Tokio. The common houses are but a single story in height, and are poorly built. They are without style or conveniences, constructed of the coarsest materials, and in a wholly inartistic manner. The houses of the poor people have no floor and but a single room. Matting takes the place of floor and carpet and bed.

Technology, architecture, and manufacturing industries.

The manufactures, also, are in an undeveloped condition. Only the simpler handicrafts are practiced with success. The manufactures, whether of iron or wood or fabrics, are generally common and coarse. Straw is largely used, not only for the thatch of houses, but in the manufacture of mats and shoes. The clothing of the people is simple, consisting of pantaloons and a long vest. The head is covered with a broad hat made of split bamboo and cloth of hair. Cotton cloth is the principal fabric, but the poorer grades of silk goods are also produced and worn.

Governmentally, Corea is a dependency of China; but regarded in itself, it is an absolute and despotic monarchy. Contrary to what usually occurs under such a system, the people, and the nobility in particular, are divided into

Governmental system; the king and ministry.

A PORTER—TYPE.
Engraved by Bazin, from a photograph.

parties. These contend for the chief places in the government, and act as a check, not only on each other, but on the government itself. The dependency

of Corea on the Chinese empire, and likewise on Japan, is expressed by the payment of tribute, and little more.

The king is assisted in administration by a ministry of five departments, and the country is divided into administrative districts. The methods employed are arbitrary in the extreme; but little check is imposed on the rapacity and cruelty of the officers. Each district has its governor, and he rules as he will, even to matters of life and death. Military conscriptions are common; for Corea is frequently involved in war, and all the people are subject to service. But they are not a warlike race, and have hardly shown themselves able to compete with their enemies in battle. One of the peculiarities of the military method is the arming of the Corean soldiers with a kind of chain-armor, which is said to be impenetrable by sword or musket ball.

The relations between Corea and China are constantly strained. There is no free intercourse between the two nations. The only commerce allowed is carried on through two cities only. These are Peking, on the Chinese side, and the emporium called Pien-men, or the Gate Town, on the Corean side. Both are near the frontier lines of the two powers, and it is the usage to hold annually in them a sort of commercial fair for the interchange of products.

Relations of Corea with China.

FISHERMEN OF FOU-SAN—TYPES.—Drawn by J. Lavée, from a photograph.

For purposes of administration the kingdom is divided into provinces, of which there are eight. Over each of these there is a provincial governor. These are appointed by the court. The monarch is absolute to a degree. He receives honors that are little less than divine. On the occasion of his recognition by the Chinese emperor, the latter gives him a name, or title; but this none may pronounce without sacrilege during the king's life. When he dies and his successor is chosen, the latter gives to the deceased king the name by which he is known in the succession.

Division into provinces; political superstitions.

One of the political superstitions of the kingdom is that it is treasonable to touch the king's person with an instrument of iron. This may not be done even in surgery, and instances are recorded in which the monarch has died rather than receive the touch of the surgeon's instrument. The formality round about the court is of extreme severity. No one may ride past the palace: all must dismount and go by on foot. The touch of the king's hand confers nobility on the person touched. There is at present no court in the world where it is so difficult to gain access to the sovereign as at the Corean palace.

Under the king is a ministry of five departments; also a supreme court, composed of six judges. The duties of administration are divided out among these officers, and the division continues down to the mandarin mayor's of the districts, of which there are three hundred and thirty-two in the kingdom. It is not the custom that princes of the royal family shall hold public office or interfere in any way in the affairs of state. Such participation in the govern-

COREAN POTTERY.—From *Magazine of Art.*

ARCHITECTURE—CITY OF MIL-YANG.—Drawn by Taylor, from a photograph.

ment is regarded as dangerous and treasonable. The Corean army is of considerable strength, and for admission thereto the subject must be examined. The commands are given to the nobility. There are in Corea four military towns,

Judiciary, public offices, and army.

COREAN INSCRIPTION.
Drawn by Courbrin, from a native print.

in which the army has its headquarters, at the public expense. There is a system of rotation in office, or at least short terms of service; but it is the usage to reappoint those who have done well or are able to bribe their superiors.

In the administration we note again that severity, cruelty, and personal method which characterizes nearly all the Oriental states. Each officer decides the causes under him, and by his authority inflicts the punishment. There is little of that regulated justice by which the subject, through fair trial and appeal, may maintain his rights against the malice of an officer. Each officer of the lower grade has a kind of absolutism within the circle of his authority. The processes of trial are rude and savage. Torture is a part of the method of obtaining evidence, and the horrors of the

Barbarous methods of trial and cruel punishment.

KING AND HEIR APPARENT.
Engraved by Thiriat, from a photograph.

scenes witnessed in the Corean courts could not be described. Capital punishment is inflicted by decapitation or strangulation.

In Corea, as in nearly all parts of Eastern Asia, the old original religion of the people is Shamanism. To the present time there is a belief in a vague, indefinite supreme being, or "Heaven," that is over all, and in subordinate spirits, or deities, both good and bad. Of these there is a kind of worship and

Shamanic superstitions of the people.

propitiation. Sacrifices are made to Siang-tiei, with a view to conciliating the supreme power and with the superstitious aim of avoiding disasters. The belief in divine interference is universal. Disease may be removed, or rain produced, by sacrificing a pig or a sheep to heaven. There is a symptom of preference in Corea for these superstitions, and the temples which have been reared to the old native gods are regarded by the people as the most sacred in the kingdom. The feeling in this respect is much like the preference of the Japanese for Shinto.

THATCHED COTTAGE.—Drawn by Gotorbe, from a photograph.

As in Japan and China, the most sincere worship of which the Coreans are capable is that of their ancestors. For there is the same respectful and reverential spirit which we discover in nearly all Eastern nations. Such feelings are expressed in the usages of the race in the matter of burial, the construction of tombs, and the ceremonies expressive of mourning. Such phenomena are seen in peculiar force among the upper classes of society. These also cultivate Confucianism. In every part of the kingdom Confucian temples are seen, and these are supported, in part at least, by the government. The educated Coreans affect Confucianism in the manner of the Chinese and Japanese.

Sincerity of ancestral worship; Confucianism.

Historically, there was in Corea a period of about a thousand years, extending from the fourth to the fourteenth century, in which Buddhism was the accepted religion. It was adopted by the government, and was upheld by authority till it gave place to the Confucian doctrine. The latter began to be cultivated by scholars, and was presently accepted by the court.

Introduction of Buddhism; its former prevalence.

To the present time there are many evidences of the old Buddhistic ascendency. Buddhism indeed is still the religion of the peasantry in several parts of the kingdom; but it has sunk to a low level. The priests of that faith are no longer educated, but merely superstí-

tious. Their influence has virtually disappeared, and the upper classes give no further concern to their teaching or presence in the kingdom.

The Coreans are regarded as among the most superstitious of all the peoples of the East. More even than the Japanese and Chinese do they have regard to luck. Everything round about is regarded as of good or evil omen. Everything is a sign or portent of good fortune or ill.

Belief in luck; kindling the ancestral fire.

COREAN SOLDIERS—TYPES.
Engraved by Bazin, from a photograph.

Strangely enough we find in the domestic economy one of the superstitions of the Romans. This is the preservation of the ancestral fire. It is regarded as a circumstance most dreadful that this should be extinguished. The woman of the house is expected, under compulsion of an opinion more severe than that which guards her chastity, not to permit the fire to go out.

Another superstition relates to divination. Fortune tellers are universally accepted, and their alleged knowledge of future events unquestioned. The greatest of all such seers are the blind. It is held that the blind more than any others

PUNISHMENT BY POWDER.
Gravure by Krakow, from a photograph.

can divine the future. Such impostors are organized into a sort of sightless

TORTURE OF A WITNESS.
Gravure by Krakow, from a photograph.

priesthood at the capital, and the profits of their profession are more than suf-

ficient to support the order. Indeed, it has been noted with astonishment by travelers that Corea is the only country in the world where a man may be blind to his own advantage.

Influence and fame of the blind seers; the serpent.

SPIRIT OF SMALLPOX.
Gravure by Krakow, from a photograph.

Many other superstitions abound. One of these relates to the serpent. The serpent is sacred. It is regarded with veneration. The enmity which is erroneously supposed to prevail universally between the seed of the woman and the serpent's head does not hold in Corea, for here the reptile is carefully protected from injury, fed with choice food, and venerated as having within him the spirit of the gods.

The ethnic characteristics of the Coreans are not greatly differentiated from those of the peoples whom we have considered in the preceding chapters. In person, they have the unmistakable marks of the Mongolian character. Their likeness to the Japanese is more pronounced than to the Chinese, who are their nominal masters. The physiognomy is regarded by ethnographers as being almost an unmodified Mongolian visage.

Affinities of the Coreans with Japanese and Chinese.

The Coreans are much larger and stronger than are the Chinese, but in many respects the resemblance between the two peoples is striking. Perhaps, if the personal habit were more conformed to that of the Chinese, the similarity would be still greater. The Coreans, however, do not cut the hair in the Chinese fashion. They gather it up rather in a sort of cone on the crown, and permit the rest to grow naturally and raggedly about the head. Another usage greatly different is the appearance of the women and the men together in public. One thing may be said of the personal habit, and that is, that it surpasses in simplicity and temperance the habit of almost any other people.

Personal habits and usages; food and drink.

This is true, for instance, of food and drink. Tea is not used by the Coreans, who content themselves with rice water, or a decoction of millet. Among the wealthy and noble ginseng is macerated in water and the infusion used for drink. The table of the people is meagerly and simply supplied with a few of the more common articles of

COREAN TYPES AND COSTUMES.—Drawn by J. Lave, from a photograph.

food, and with these the eaters are content—if not satisfied.

The same simplicity of manner is seen in the matter of clothing. The national costume is a jacket, a skirt, and trousers, all of which are made of a coarse fabric of cotton, or hemp, and all white. About the waist is a belt in which there are the universal tobacco pouch and pipe. The headdress is for women a kind of white cloth wrapped around as a turban, and for men a peculiar broad-brimmed and cone-crowned hat, very light, and of no value as a protection against anything but the sunlight. The hat is made of a framework of light bamboo splits, covered thinly with a gauze-like cloth. The men, after the Chinese and Japanese fashion, carry fans with them wherever they go.

COREAN NOBLE—TYPE.
Drawn by Riou, from a photograph.

Simplicity of manners and apparel.

Thus far in their history the Coreans have been but little affected by foreign influences. Their seclusiveness has equaled, if it has not surpassed, that of the Chinese. Their prejudice against the West and Western institutions has been profound. The Roman Catholic Church, by its Jesuit missionaries, has sought for more than a century to plant Christianity in Corea, but the success of the experiment has been very small. At times, native hostility has broken out against the missionaries, and they have been massacred. The Coreans hate the "men from the Western ocean," and strive in all possible ways to expel them.

Prejudice of the Coreans against the Western peoples.

It is only within the ninth decade that the United States has succeeded in making a treaty with Corea, but this has been followed by other treaties between that country on the one hand, and England, Russia, France, Germany, and Italy on the other. The foreign nations are now represented, in a fashion, at the royal court, and it is not likely that the country, which delights to call itself the "Hermit Nation," will ever again be selfishly secluded from the political family of mankind.

Epoch of treaty making; foreign representatives.

CHAPTER CLVIII.—THE TARTARS.

IT is with great difficulty that a systematic ethnography may be made out for Central Asia. One element in this difficulty is the shifting character of the populations. Another is the transformation of government and states. Still a third is found in the fact that in many instances a given tribe, or race, occupies no territory of its own; that is, none of its own in the political sense. In such cases there is no territory corresponding to the ethnic name. We are obliged to find out the race, and to disregard those political conditions which history has imposed upon it.

Relations of races to territory; Tartars have no country.

Thus, for instance, in treating of such a race as the Mongols we are able to find for them a territory bearing their own name, in part, though that territory is included in the Chinese empire. In the case of Corea, just considered, there is a larger harmony of the ethnic, geographical, and political conditions. In the case of the Tartars, whom we are now to consider, there is no such harmony. They are a widely-diffused race of people, for whose place we should seek in vain in geography or in the political distribution of territories.

Tartary as it was; interfusion of the Asiatics.

Time was, however, at a comparatively recent period when Tartary as a large country was well enough defined in the geography of Central Asia. Chinese Tartary was in particular a definite political entity. The Tartars at that time were not only an ethnical, but also a geographical and political fact in the race constitution of the Asiatic continent. They still remain an ethnical fact, but the political landmarks have passed away.

Several of the peoples, whom we have already considered by other names, are of Tartar origin or affinity. It is impossible in the present state of knowledge to disentangle completely the ethnic threads of this great human plexus. Nature and man have combined to mix together the nomadic nations of Central and Northern Asia, and we are only able to do with them in part what we may do more distinctly with the well-defined races of the West.

Numbers and distribution of the Tartar race.

There are at the present time within the Russian and Chinese empires about three millions of Tartar inhabitants. It is believed that those who are so classified in Russia are for the most part the residue of the great Mongol invasion of the thirteenth century. To that extent we have already considered them in our chapter on the Mongols. Some ethnographers, however, claim that the Russian Tartars are more Turkish than Mongolian in their extraction. In any event, the Tartar race made its way in the Middle Ages as far west as the Volga, the Crimea, and the country of the Caucasus. In all these situations their descendants are found at the present time, but generally intermingled and crossed by marriage with the various races among whom they have settled. They are found in nearly all the Russian provinces, and constitute a small fraction of the population of Poland.

The race has thus become greatly diffused. There are at least ten or twelve

LANDSCAPE IN CHINESE TARTARY.—Tomb of Ali at Schakhimardan.—Drawn by F. Schrader, from a photograph.

divisions recognized in the Tartar scheme of distribution, but some of these have flown so thinly into the denser races round about that no more than a trace of Tartar influence and blood has remained behind. The first of these divisions is the *Kazan* Tartars of the Volga, where they are intermixed somewhat with Finns and Turks. These have reached the westernmost limits of the Tartar distribution. Secondly, there are the *Astrakhan* Tartars, now only a handful, representing the mediæval Astrakhan empire. The third branch is the *Crimean* Tartars, who have become intermixed with the Turks, Greeks, and Italians of the peninsula, which has given them their ethnic designation. The nomadic *Nogais*, on the Khuma, constitute a fourth division of the race, while the *Karatchais* constitute the fifth. In the Caucasus are nearly a million of the Tartar race, scattered in many districts, and evidently largely modified by the Aryan rates of this region. These constitute the sixth division of the Tartar family. The seventh stock is the *Baraba* Tartars, of Kobolsk. And so on we find the *Tcholym*, the *Abakan*, the *Altaïc* proper, and several other minor divisions representative of the Tartar race. These cross and interfuse in many parts with the Mongolian races which we have considered in the preceding chapters. Indeed, there are not wanting ethnographers who confound and interchange the Mongol and Tartar names as representing a common race, or group of races, of nearly identical character.

Principal divisions and localities of the stock.

It is possible, however, to discover in at least one situation a group of Tartars who present the ancestral race in its essential qualities, and to these we now give a brief discussion. They are the Calmucks, and have for their habitat a situation in the heart of Eastern Asia. They are defined as being a branch of the Mongol race, and are the same that were formerly called Eleutes, or Eloïts. The name Calmuck is a Tartar word, and is originally *Khalimik*, signifying apostates, or rebels.

The Calmucks as typical Tartars; their habitat.

The Calmuck race, as we shall here consider it, has its habitat, or at least its geographical center, between the upper tributaries of the Hoang-Ho, or Yellow river. The country in question is bounded on the northwest through an indefinite extent by the Gobi desert. The race is thus included, geographically, with the Chinese empire, but as a people the Calmucks extend in a northwesternly diffusion beyond the Chinese border, and become thus subject to the indefinite sway of Russia.

The race under consideration is divided into four tribes, or nations. These are known in the native tongue as the Derben Oirat, signifying the Four Confederates. These divisions are the Jungars, or Dzoongars, the Turguts, the Khoshots, and the Durgots. Each of these has its own territorial emplacement. The Jungars occupy the country of Jungaria, or Dzoongaria, and are the most populous and important tribe. The Turguts have had a career most remarkable. They were formerly one of the peoples of Jungaria; but a little after the middle of the seventeenth century they emigrated, and settled on the river Volga. Here their forces were estimated at fifty-five thousand families. For more than a century they occupied the country of their choice, extending their settlements to the west of the Volga and populating a large territory.

Divisions and seats of the Calmuck family.

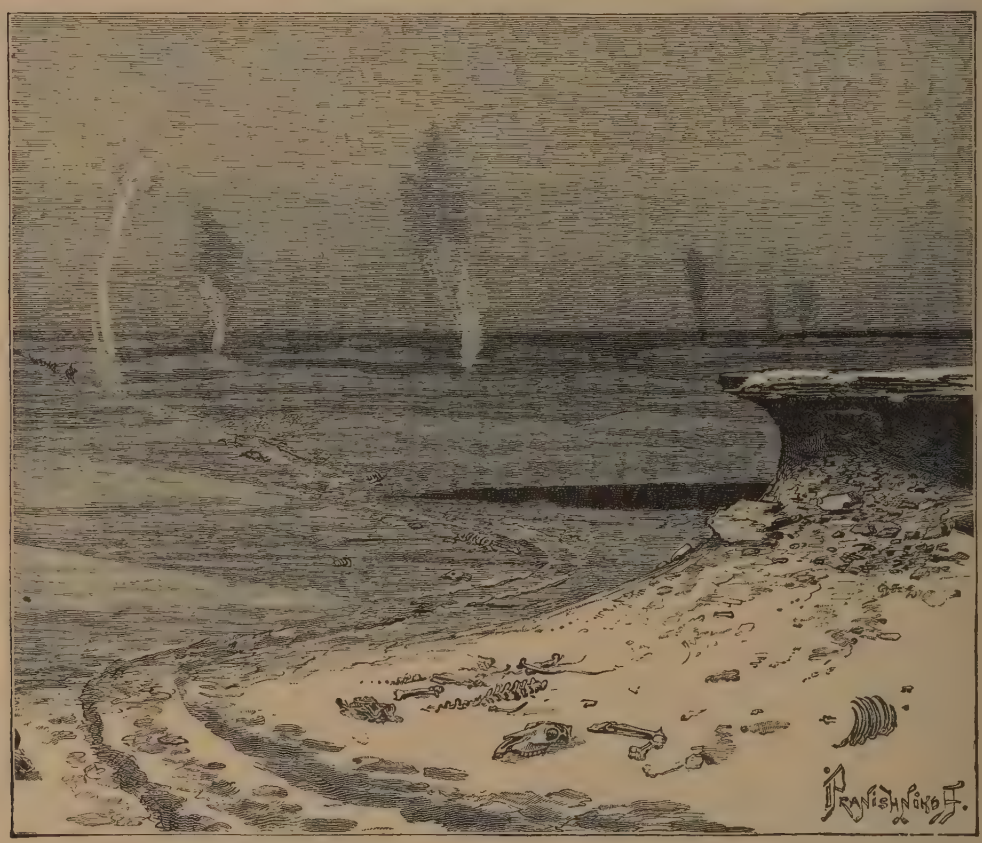
At length, however, difficulties arose between these Volgan Calmucks and the

Russian government. Suddenly, and without warning to the authorities, they rose and left the country. Abandoning their homes, in the year 1771, they retired, a hundred and twenty thousand strong, from the sight of their oppressors, who, under the vindictive command of

The Volgan Calmucks in contention with Russia.

that lake Koko-Nor marks the center of the Calmuck dispersion, from which all of the race have derived their descent. The Durgots also originated in Jungaria, whence they moved out in the early part of the seventeenth century, colonized the upper Kobol, and became subjects of the

Territories of the Khoshots and Durgots.



HAUNT OF THE TARTARS (DESERT OF KHAMI).—Drawn by Pranishnikoff.

Catharine the Great, pursued them and fought battles with them. A great part of the horde was destroyed, but the remainder made its way to the country of the rivers Eelee and Emba, where they settled, and have remained in their descendants to the present time.

The third Calmuck tribe, the Khoshots, live in Eastern Thibet, around the ancestral seats of the race. It is probable

Russian empire. Since that remote epoch they have spread over the steppes between the Volga and the Don, and have thus become commingled with the Cossacks.

We are here to look at the race as it is represented by the Khoshots, in the original country of the Calmucks, on the upper waters of the Hoang-Ho. We need not, however, greatly concern ourselves

with the institutions of the race. So little have they advanced from the barbarian condition that the student of the civilized life will find but little to command his attention in their ethnic character and history. They are still in the nomadic state. Their conical huts bear

Slight departure of the tribes from barbarism.

about the only evidence that they have departed from the savagery. Their social system is very nearly identical with that of the Mongols, and their language is a dialect of Mongolian speech. The alphabet is of like character, and such rude literature as they possess has the same type.

The character of the race is drawn in strong, dark colors by all who have had personal acquaintance with them. They are vicious and cruel in disposition. Their barbaric nature readily gratifies itself with war and predatory excursion. It is said that, in common with nearly all of the Turanian peoples, the passion for gambling is unconquerable. The Calmuck chieftain bets away on the issue of a game his flock, his herd, his steed, his armor, his tent, and if he do not put his wife on the stake, it is only because of the restraint of the Lamaïc priesthood, whereby his vice is somewhat curbed.

Forbidding aspects and characteristics of the race.

CALMUCKS OF THE DON—TYPES.—Drawn by A. de Bar.

The personal and ethnic traits of the Calmucks are strongly marked. The purity of the race is indicated in the intensity and striking characteristics of the features. The stature is medium, or rather below the average of Europeans;

but in person the Calmuck is broad and strong. The naturalist and traveler, Pallas, has given a graphic description of the features of the race as he beheld them in their own country. "The characteristic traits," says he, "in all the countenances of the Calmucks are, eyes of which the great angle, placed obliquely and downwards toward the nose, is but little open, and fleshy; eyebrows black, scanty, and forming a low arch; a particular conformation of the nose, which is generally short and flattened toward the forehead; the bones of the cheek projecting; the head and face very round. They have also the transparent cornea of the eye very brown; lips thick and fleshy; the chin short; the teeth very white: they preserve them fine and sound until old age. They have all enormous ears, rather detached from the head. All these characteristics are observed, more or less, in every individual, and often united in the same person."

Strongly marked ethnic traits; description by Pallas.

CALMUCK TENT.
Drawn by A. Pepin, from a photograph.

With this description the accounts of other travelers agree in the main. The Calmuck visage is swart, and the face flat. The eyes are small and far apart. The teeth protrude, and the ears stand far from the head, and are animal-like. To this we must add bowlegs, with the feet turned inward at the toes. There have not been wanting acute observers who have pronounced the Calmucks the ugliest of the human race. Their manners and speech do not improve the impression; for the first are coarse, and the latter a grunting gutteral.

Other accounts; offspring of the Scythians.

Nor should we be surprised at the repellant character of these people. It is believed by ethnographers that the Calmucks are lineal descendants, or an offshoot, of the same stock that gave the Scythians to the ancient world, and perhaps contributed the Hunnish hordes to Europe. The reader of history knows that the peoples referred to were, in the judgment of the ancient nations, the easy chiefs of repulsiveness and barbarity.

We have now arrived at a stage in the inquiry from which we may properly consider the Turks. It may appear at first glance that a people so largely European as these have become should hardly be placed in juxtaposition with the Calmuck Tartars! It is only in recent times that we have obtained what is manifestly the correct view respecting the Turkish races and their proper place in the ethnological scheme. Nothing more clearly illustrates the progress and rectification of our knowledge than the recent detachment of the Turkish stem from any supposed connection with the Indo-European races, and the fixing of

Race affinity of the Turks determined.

CALMUCK MAN AND WOMAN—TYPES.—Drawn by E. Viollat.

the same in its proper place as a branch of the Asiatic Mongoloids.

This fact may be discovered traditionally in the use which the Asiatics make of the word Turk. With them it is used as a synonym of Mongol, or Tartar. It is the testimony of language, however, rather than nomenclature or tradition, which has determined the true emplacement of the race. The Turks belong ethnologically to the Tungusic division of the Asiatic Mongoloids, and geographically to Central Asia. They have no connection with the Aryan races except such admixture as has come from migration, war, settlement, and crossing of blood in the Western countries, so far removed from their original seats.

The word Turk; no Turkish kinship with the Aryans.

A glance at the map will show the reader a political hint of the place from which the Turkish race has been derived. The present map of Asia shows us two Turkistans, an Eastern and a Western. The former is included in the Chinese, and the latter in the Russian empire. Eastern Turkistan constitutes the western portion of China, thrust in sharply against the Karakorum and Thian-Shan mountains. Western Turkistan can hardly be geographically defined. It corresponds in general to what was aforetime Independent Tartary. The two countries in question are not here referred to as coëxtensive geographically with the ethnical distribution of the Turks in Asia, but rather to indicate the countries out of which they proceeded, and on which they have left their name.

Geographical derivation of the race.

The Turks have themselves preserved traditions of their Asiatic origin. According to their own chroniclers, the countries out of which are gathered the waters of the rivers Selenga and Orkhon were the native seats of the race. They recognize the Mongols as their kinsmen, and with this view modern inquiry has agreed. The Turks and the Mongols are clearly only two diverging branches from the common Ural-Altaïc stock which has contributed the vastly dispersed and innumerable peoples of Central, Northern, Northeastern, and Northwestern Asia.

Turkish traditions of an Asiatic origin.

The Chinese annals have references to the Turks and the beginning of their wanderings as early as the second century before our era. One of the oldest names of the race is the Uigurs, which is preserved to the present time. The word occurs in old Turkish as Utkur; also in the Greek, of the Byzantine period, as Ugur, Ogur, or Ogor. During all the earlier centuries of our era we catch glimpses of ethnic movements in which, if we mistake not, the Turks were the shadowy but very real actors. The general movement of the race seems to have been westward from its original habitation toward those countries which the modern Turks were destined ultimately to occupy.

Chinese accounts of the Uigurs and Hui-Khe.

It is very difficult to grasp and arrange the vague facts before us in this part of the inquiry. The Chinese have an account of the Hui-Khe, clearly the Turks, who are said by them to have inhabited the plateau of Pameer, as far as the Kuen-Lun range. From this region one migration seems to have been carried to the Yenisei river, and to the country of lake Balkash. This movement was of the Uigurs, and as early as the middle of the ninth century they reached the sedentary state and became civilized in the Asiatic manner.

About the same time another division of the Turkish stock, namely, the Pet-

chenegs, are found in colonies along the lower Ural and the Volga. About the beginning of the tenth century, however, these settlements were attacked, and the larger part of the race migrated to the Dnieper, from which region they expelled the Hungarians. Some of the Crusaders, in passing through this part of country, encountered this division of the Turks as late as the twelfth century. Another branch of the race was called the Comans. These seem to have had relations with those Kipchak Mongols of whom we have spoken in a former chapter. In the fourteenth century the Comans are said to have settled in Hungary, thus augmenting the Asiatic population of that country.

The Petchenegs appear on the Ural and Volga.

Still another division was the Ghuzz, or Toguz-Ugur. These, proceeding from the same original seats, migrated westward near the close of the eighth century to the transoxianan region. By this movement they became involved in the early religious wars which Islam was prosecuting in the East. Indeed, if we mistake not, the general Turkish movement from the Altais toward the borders of Europe was coïncident with the rise and spread of Mohammedanism throughout Western Asia. We may thus perceive a number of semibarbaric nations moving out the East and entering the penumbra of Islam in the West. Nor will the student fail to discover in such situation the antecedents of the powerful impression which the faith of the Prophet made upon the Turks in the beginning of their career—an impression which was destined after centuries to leave the Turks, in both Europe and Asia, the last great bulwark between Islam and extinction.

Turkish diffusion from the Altais into Europe.

TURCOMAN KHAN—TYPE.—Drawn by Y. Pranishnikoff, from a photograph.

Unless history mistakes her facts, it was out of these various Turkish tribes, namely, the Uigurs, the Petchenegs, the Comans, the Ghuzz, called at a later period the Ghazni, that that division of the Turks—the modern Turks—called

COMANS—TYPES.—Drawn by H. Rousseau.

the Seljukians arose. These latter did not make their appearance until the eleventh or twelfth century. Their origin appears to have been the desert parts of Turkistan. Crossing the Oxus in their migration, they possessed themselves of the northeastern parts of what is at present the Persian empire. That region became the center of a new development from which the Seljuks made successful war in several directions, until the foundation of Turkish power was laid in southwestern Asia.

Ethic derivation of the modern Seljukians.

It appears, however, that the Seljukians, possessing a greater faculty of civilization than most of the cognate races, did not wage exterminating warfare, but rather wars of rational conquest. The peoples among whom they found themselves in the West were of the Aryan race. The invaders were already in a part of the world upon which successive civilizations had flourished. The Turks appear to have realized the superiority of the Persians and other Aryan peoples with whom they came into contact, and to have assimilated their manners and customs. At all events, the Seljukians received at the hands of their neighbors the title of Turkmans, or Turcomans, by which they have ever since been ethnically designated. The term seems to imply that the Seljuks had been so much modified by contact and the crossing of blood that they no longer appeared as the ferocious Turks of tradition, but rather as half-Turks, or Turk-*men*.

They make conquests and become Turcomans.

We are not here concerned to follow the historical processes by which the Seljukians rose to power and greatness in Western Asia. Now it was that the empire of the Kharizm Shahs was founded. The Turkish race grew in importance. It made its way southwesternly until the sacred places of the Semites fell under Turcoman sway. Both Europe and Africa began to feel the impact of this new and persistent ethnic force thrusting itself out of Asia. The Turkish specter presently aroused barbarian Europe from its slumbers. Then followed the two or three centuries of the Holy Wars. At length the armies of Mohammed II triumphed on the Bosporus. The Eastern empire of the Romans dropped into oblivion, and the crescent rose triumphantly over that important strait on whose hither bank Constantine had, with so much judgment, planted the capital of the world.

Ascendency of the Seljuks in Western Asia.

CHAPTER CLIX.—THE OTTOMAN EVOLUTION.

ONE fact of much interest in this connection is the almost exact coincidence geographically, we might almost say politically, of the modern Ottoman empire with the Eastern empire of the Romans. The emplacement of the former on the latter was so complete as to appear to have been an act of map-making rather than the result of historical contingencies. At all events, the Ottoman, or Osmanlian, empire took the place in both Asia and Europe of the colossal dominion established by the Eastern Cæsars, and it is in this situation that the

Coïncidence of Ottoman and Eastern Roman empires.

SINOPE AND THE BLACK SEA.—Drawn by G. Vuillier, after a water color by Lydia Paschkoff.

modern Turkish race is to be considered. In doing so we shall follow briefly the usual order, beginning with the country itself and the means of subsistence derivable therefrom as the first circumstances determinative of the life of the people. Perhaps we should not say the first except in cases of the aboriginal development of a race in its native seats. In the case of the Turks we have to consider a people already strongly formed into national character *before* the laws of its present environment were brought into play upon it.

SUMMER ON THE BOSPORUS.—After a painting by F. A. Bridgman, Salon, 1885.

The present empire of the Turks extends from the Adriatic eastward to the Black sea, and from the eastern bay of that water in a southeasterly course, so as to include Armenia and the whole country of the Euphrates and Tigris, as far as the Persian gulf; also, the whole eastern borders of the Mediterranean, and nominally the countries bordering the gulf of Suez, the Nile valley, and the northern coast of Africa. It is a vast region of variable climate and multifarious resources. To it belong all the countries within the described limits except Greece.

Metes and bounds of the Turkish dominion.

Generally, Turkey is spoken of as consisting of two parts, European and Asiatic Turkey. Ethnology pays little attention to those political and geographical arrangements which science and human history have contrived. The idea that there is any necessary line, or sign, of demarkation between one country and another, needs only to be stated in order that the absurdity may appear. In many instances, of course, mountain chains, rivers, and seas have been used by the contrivance of man to indicate the separation of his provinces, kingdoms, and continents; but for the most part nature has refused to be thus employed. Mankind in their movements have diffused

Ethnic history does not heed political geography.

themselves without much regard to artificial barriers and lines. This is amply shown in the distribution of the Turkish race. Two continents, aye, three continents, and many political divisions of each contribute to the vast region ruled, at least nominally from the city of Constantine.

Areas and populations of the Three Turkeys.

European Turkey has an area of a little over a hundred and fifty thousand square miles, and a population approximately of eleven millions. Asiatic Turkey has an area of six hundred and ninety-one thousand square miles, and a population of a little more than twenty-four millions—giving a total in area of something more than eight hundred and forty thousand square miles, and a population of about thirty-five millions. If to these aggregates we add the African Turkish dependencies of eight hundred and sixty-two thousand square miles, and of nearly eight millions of people, we shall have a grand total in population of forty-three millions, and an area of a million seven hundred thousand square miles. Geographically and by the measure of population the empire of the Turks is fit to rank with the great nations of the earth.

It is not needed in this connection that we shall again present the natural resources and products of the countries included in the Ottoman dominion. In the earlier parts of this work we have had occasion to notice the resources of these countries, one and all—of Eastern Europe, of Asia Minor, of Armenia, of the Euphratine countries, of Kurdistan, Syria, and the North African coast. The facts of production and resource presented in the chapters referred to need not be repeated here. We may therefore proceed to notice briefly the social and domestic system of the Turks.

Domestic life of the Turks explained by race-development.

The domestic estate of the Turks has been considered the least reputable of any produced by a civilized people. The causes of this, however, are not far to seek. It was clearly the misfortune of the Turkish race to be thrown under influences, in the formative period of its career, of precisely the kind to produce the deplorable results that have ensued to the present day.

Reflect for a moment upon the ethnic origin of this people, and the tendencies of their social development may be readily discovered. They came out of Central Asia, and originated from a family of mankind among whom sexual relations and domesticity were from the beginning on the lowest level. We have had occasion to observe and deplore the absence among the Oriental peoples of those sentiments which so largely influence the condition of man and woman in the West. We have seen in the case of the greatest of the Orientals a certain calculating apathy determining the facts of marriage and the development of the family. We can not fail to discover among the Mongoloid peoples the evidences of an ethnic indifference between the sexes and the consequent lifeless and spiritless method of establishing and maintaining the sexual union and the family.

The Turcomans infected with Persian Mohammedanism.

Whatever this ethnic disposition may be, the Turkish clans were under its influence when they began their Western migrations. We have noticed the fact that the Turks came into contact with the Iranic races shortly after the latter had yielded to the sway of Mohammedanism. If the Persians accepted polygamy—as they did—from Islam, it was somewhat against the disposition of the Aryan race. True, the Asiatic Aryans

PERSO-TURKISH TYPES OF THE IRANIC BORDER.—Drawn by H. Castello.

were by no means exempt from polygamous practices; but the further West they proceeded the more and more did they escape from the facts and method of multiple marriage, and adopt monogamy instead.

When the Turks arrived on the borders of the Persian empire, and began to receive and accept the influences of Mohammedanism, they were in precisely the state of race development most favorable to permanent fixation of character by the impact of the new religion. It thus came to pass that the Turkish race was formed in its domestic sentiments and usages by the two forces of hereditary disposition and Islam. The two combined to mold the national character, and in particular to determine the domestic estate. The influences referred to were unfavorable when considered apart, but acting together they could but produce the results which we have seen and deplored in modern Turkish civilization.

Two forces determine their domestic institutions.

Some allowance, however, must be made for the judgment which the Western peoples have passed upon the Turks. There is no denying the fact that a part of this judgment is prejudiced. The Aryan races have always shown a disposition to reject and contemn those usages with which they themselves are unfamiliar. They have done so, not because the usages in question have contradicted the laws of right reason, the interests of the state, or the principles of morality, but simply because such facts

Inexcusable judgments of the West respecting Turks.

TURKISH LADIES VISITING—TYPES AND COSTUMES.

KADIN NUMBER ONE.—Drawn by J. Lavée, from a photograph.

have been strange, unfamiliar. The intolerance of the Western people in this respect has been as severe and inexcusable as many of the usages which they have contemned and despised.

There is much of this in the opinions of the peoples of the West respecting the Turks. The latter people have been seen as Asiatics in Europe, and have been judged simply by European standards. No allowance has been made for race differences. No attempt has been put forth to establish a standard by any other than Western preconceptions. The Turks have thus been grossly disparaged by measures and estimates the rule of which they do not admit. We should remember in this connection that Turkish domestic institutions have been formed in accordance with principles and precedents which to that race seem as natural and inevitable as do the most approved usages of the West to the peoples among whom they prevail.

It is not intended, however, to carry this apology beyond the limits of truth and justice. The Turks, on their apparition in Asia Minor, Syria, and Europe, were undoubtedly a fierce race of semi-barbarians, cold, cruel, and without a sentimental life. They were so judged by both Islamites and Christians. None complained more bitterly of the character of the Turks than did the polite Arabs, who deplored their ferocious dispositions, though they were obliged to accept them in the bonds of Islam.

Former barbarity and coldness of the race.

We need not pursue these historical antecedents. The usage of the Turkish race is polygamy. Among no other existing peoples is this rule of the sexual union more universally accepted and practiced. We have had occasion, in the case of many peoples, to speak of polygamy as an institution, and to describe the manner of it. Jews, Babylonians, Persians, Siamese, Peruvians, and indeed a majority of nations, ancient and modern, have had the polygamous custom. We will here content ourselves, therefore, with a brief notice of the Turkish harem as the principal feature of the domestic life.

Polygamy the social cornerstone of Turkish society.

The word *harem* is Arabic, and signifies "cut off," or "secluded." It is that part of a polygamous house where the wives of the master have their abode. By an easy transfer of sense, it signifies also the wives themselves—that group of women who have common relations to their lords. The establishment grew directly out of the Koranic provision that each one of the faithful, not only may, but should, take as many as four wives. In the case of the sultan, the number of these is increased to seven. These wives of a Turk, however, do not live together in common, though they have apartments in which they meet on a social plane. Each has her own rooms and her own servants. The identity of Turkish women is lost in a measure when they enter the harem. They are then numbered instead of named. The first wife is called Number One, the second Number Two, etc.

Origin and character of the harem.

The system receives its highest development in the case of the sultan's household. There in the nature of things some one of his wives must be sultana in a preëminent sense. This is generally determined in favor of her who bears her lord the first heir. The rule is of so much rigor that if the sultan have preferred one of the odalisques, or female slaves, of the household, and she rather than one of his kadins, or ladies, has brought him the first heir,

Extent and organization of the sultan's household.

PASTIME OF THE FAVORITE.—From Ebers's *Egypt*, engraved by Bothe.

then she is advanced to the rank of sultana, and has precedence over the rest.

It will readily be seen how this contingency, or even that which exists among the kadins themselves, would lead to the most bitter jealousies, heart-burnings, and intrigues known to the ingenuity and depravity of the human heart. What must be the sentiments of the proud kadin Number One when she reflects that through the caprice of her lord, and perhaps with the contrivance of his mother, the Validé, whose influence at the court is overwhelming, she may be excluded from her place by a beautiful slave!

There is always at the sultan's harem a large retinue of odalisques. These are generally presented to him by his friends. Many of them remain merely in the character of servants; but the sultan may at his will choose among them as he would choose a wife. This done, the odalisques so chosen loses her character of servant and becomes nominally a kadin. But her reputation is not equal to that of the latter.

Odalisques; supervision of the establishment.

The harem, whether of the sultan or the subject, is a place carefully guarded from intrusion. There is generally an older woman placed in charge of the establishment; also a retinue of eunuchs, black and white, who serve as guards and prevent any encroachment upon the women's apartments. The Turkish family thus becomes an establishment, or household, much more extensive, elaborate, and numerous than the monogamous family can possibly be. The whole house of the sultan numbers more than a hundred; and the households of princes, nobles, and the wealthy, though much less numerous, are quite extensive.

It is in this condition that the social and domestic life of the Turks has its foundation. As a people they are not sociable or gay. The spirit of the race is sedate, cautious, taciturn, cunning, and not wanting in cruelties. It would be impossible that openness and generosity should spring and flourish from such conditions as those present in the Turkish home. Nevertheless, we are not to suppose that the social state is not without virtue, or that the principles of jealousy, intrigue, hatred, and revenge are wholly prevalent therein.

Intellectual and moral qualities; home sentiments.

On the contrary, there is much that is mild, peaceable, comfortable, in the Turkish home. It has been one of the errors of the Western mind to deduce by logic from the social conditions present in the East all the evils of which they are capable. Such a method of reasoning and statement would be as far from the truth as it would be to deduce from monogamy all the blessings and happiness of which that state is capable, and to give the deduction for the fact!

The same injustice to the Turks, at which we here hint, has been extended to them in many other particulars. There is a system of public education in the empire which bears a good but limited fruit. True enough, this system has been the patchwork product of the combined influences of Christianity and Mohammedanism. In the Christian states, or, rather, the Christian communities of the empire, considerable advancement has been made in educational matters. The Maronites in Syria, and the Greeks of Roumelia and Anatolia, as well as the Armenians in their own country, have promoted schools and general instruction as much as practicable.

Education by Christian and Mohammedan methods.

In such districts the range of studies

is wider than in other parts of the empire. There are schools in Syria and Armenia in which classical Greek, the modern languages, history, and a few of the more important sciences are taught with success. In the other parts of the empire, where Mohammedanism is fully prevalent, the studies in the schools extend only to reading and writing and to instruction in the Koran. The Sublime Porte has recently become impressed with the importance of education, and schools and colleges have been multiplied in many provinces. Under these influences the general intelligence of the people has been vastly improved in recent years, and to that extent the marked differences between the Ottoman and the European character have been modified. Whether such modification shall continue and expand until the Turkish race shall be transformed into the likeness of the Aryan peoples it were difficult to predict. Certain it is that the Asiatics —stubborn as are the ethnic traits by which they are discriminated from the Western peoples—are subject, under favorable conditions, to those slow-working forces whereby the high standards of European race life have been established. We have seen such transformation most favorably displayed in the Magyars of Hungary. But for Islam and Islamite abuses, the Turks might also move forward and possess the future.

Revival of classical schools in Syria and Armenia.

MANNERS OF THE TURKS—THE CAFÉ.—Drawn by Emile Bayard, from a sketch.

CHAPTER CLX.—LITERATURE AND ARTS OF THE TURKS.

LL the elements of Turkish speech are from a common Tartar, or Mongolian, original. The language indicates as clearly as can be the Central-Asiatic descent of the race. More particularly the Turkish linguistic stem proceeds from the Ural-Altaïc stock of languages, or, more generally still, from the Turanian division of human speech. The common features of the original tongue are well preserved in all the dialects of Turkish, so that the learning of the one is at least the entrance to a knowledge of all.

Of the various Turkish dialects, however, only three or four have emerged from the merely oral stage and entered upon the literary development. First of these may be mentioned Uigur. This remains but least evolved from the barbaric original. The Jagatai speech is another variety of literary Turkish which has received its development in the eastern parts of the empire. Third, and most important, is the Osmanlian dialect, which is the literary tongue of European Turkey. This has received the greater degree of culture, and the native language has, in the process of its refinement, been particularly improved by its contact with the two great languages, one Aryan and the other Semitic, namely, Persian and Arabic.

Turkish dialects emergent into literary forms.

From the former—Persian—has been derived a considerable fraction of the vocabulary of letters, and of that literary finish for which the Persian poets and philosophers have been so long distinguished. From Arabic, Osmanlian Turkish has derived its religious phraseology. This came with the Koran, and in proportion to the complete domination of Islam over the Turkish mind, to that extent has the language been infected, and improved, by the introduction of Arabic elements.

Influence of Persia in determining the languages.

These modifications by foreign influence have extended not only to the vocabulary, but to the grammar, the rhetoric, and literary models of the Osmanlis. There is, perhaps, no other example of a Turanian speech, not even the Japanese, which has been so greatly modified and led on by alien influences to literary form and production as has the Turkish.

Modified by other alien influences and Arabic alphabet.

The Arabic alphabet has been adopted by the Turks as their vehicle of writing. Sometimes, however, the Armenian alphabet has been preferred, so that the native language, except in the great essential of its vocabulary and the prevalence in it of monosyllabic words, may be said to have been abandoned in favor of the foreign forms to which it has been subjected in the last four centuries.

The Turkish language is rich in vowels. Of these there are nine, in some of which the refined distinctions of French and German are introduced. The consonantal list also adds to the usual alphabet characters for *ng*, *sh*, *zh*, *kh*, and *gh*. The compound *tch* is also much employed. In the grammar of the noun we find no gender, but the plural is formed from the singular by the affix *lar*,

Richness of the language; grammatical expedients.

or *ler*. Case terminations proper are wanting, though the fragments of a declension are found for accusative, genitive, etc. The adjective has no changes to indicate degrees of comparison. Articles are wanting, though the indefinite is sometimes supplied by the use of the numeral *one*, and the definite by the demonstrative pronouns. The pronominal scheme is tolerably full and regular. The verb has tense and mood, and sometimes a dissyllabic stem. Forms exist for continuous action, for emphatic action, and for reflexive and periphrastic forms of expression. All this grammar, however, is eked out rather by the addition of affixes retaining their original sense than by true grammatical development such as we find in the Aryan languages.

The Turanian character of Turkish is clearly indicated in its use of affixes or postpositional particles instead of prepositions. It would appear that the original Turanian idiom has no conjunction, but Osmanli has derived the necessary conjunctive elements from Persian and Arabic sources.

Development of literature among the Uigurs.

It was in the country of lake Baikal, to the south, that the Uigurs first began to develop the literary talent of the Turkish race. This was before the days of Genghis Khan. The Uigurs were subdued by that barbarian emperor, but after the decline of the Mongol power they emerged again. It is believed that at a later period the Nestorian monks carried to them the alphabet of Syria and a measure of Christian culture. Of what the Uigurs were able to produce in these earlier centuries of their mental development not much is known. Tradition assigns, however, the Mongolian and Manchu alphabet to a Uigur original. If this were true, then, indeed, we have a remarkable instance of alphabetical dissemination from West to East—from the shores of the Mediterranean to the shores of the Pacific!

After this earlier attempt of the Uigurs to produce a literature, the

زيرا الله دنيائى (1) بو قدر سودى كه
كندى ابن وحيدينى ويردى تا كه اكا
هر ايماز ايدن هلاك اولميوب ابجق حيات
ابديه‌يه مالك اوله.

(2)

Zíra Állàχ ṫəvγiagiγì ṗoù kaṫàr σeβṫí κι, κeνṫì ṗiριṫζiκ 'Oγλουνοὺ βeρṫì, ṫάκι χὲρ ὀνὰ ἰνανὰν, ζάϊ ὅλμαγια, ἴλλα ἐṗéṫι χαϊατὰ μαλὶκ ὁλά.

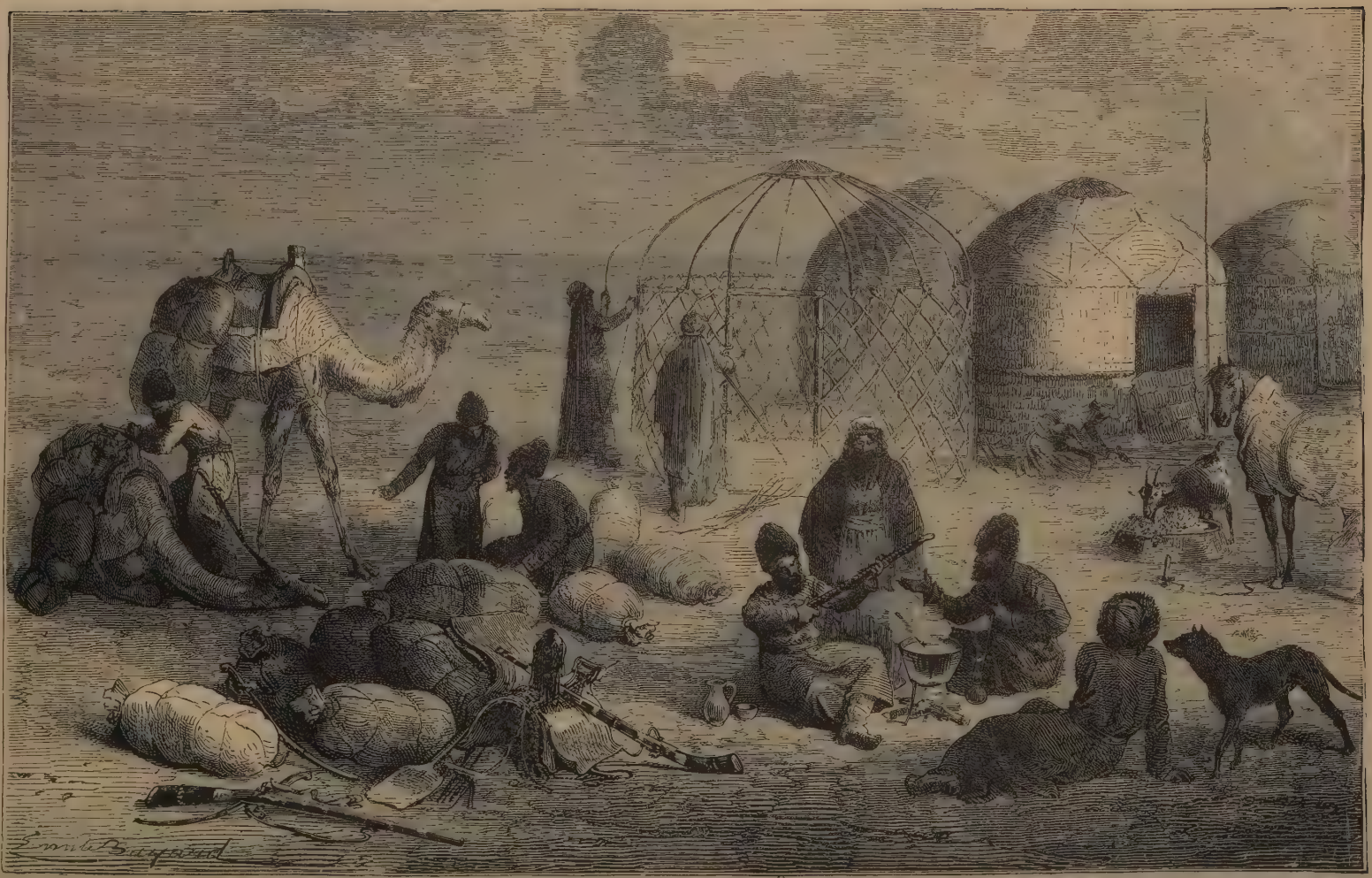
(3)

Ձիրա Ալլահ տիւնեայը պոռ գաւուր սէվտի քի քենտի Իսրն ի վահիտինի վէրտի, Թա քի անա հէր իման էուէն հէլալը օլմայըպ, անձագ հայաթ ը էպէտիկեն մալիք օլա։

SPECIMEN PARAGRAPH FROM TURKISH BOOK.
(1) Turkish Arabic, (2) Turkish Greek, (3) Armenian.

Turkish race continued its half-barbaric career until, in the after part of the tenth century, it came into contact with the intellectual culture of Islam in the East. By this date Persia had yielded to Mohammedan sway. The Arabian manners and beliefs had wrought a wonderful regeneration in the Persian race. Letters and art, poetry, song, history, and philosophy sprang up in the wake. With all this the transoxianan Turks came into contact, and were quick to receive the illumination. That form of culture called the Jagataian arose and flourished in the sixteenth century. Meanwhile science was added, under the patronage of the Arabian scholars, and astronomy was studied by the subjects of Timur the Great and the succeeding Khans and seers of the race.

The Turks absorb the intellectual culture of Islam.



ENCAMPMENT OF UIGUR TURCOMANS.—Drawn by Emile Bayard, from a sketch by M. de Blocqueville.

The history of the Turkish stock would lead us to expect that its literary development would be imitative rather than original. Such appears to be the fact. The influence of Persia on the one hand, and of Mohammedanism—in conjunction with Persian letters—on the other, have overmastered the Turkish mind and determined all of its products. The literature of the race presents in general the same merits and demerits which we find in the literary product of the Persian poets and romancers.

Turkish literature modeled after Persian originals.

If we begin with the Ottoman period of Turkish letters, we shall find that the works of the old authors are nearly all modeled after Iranian originals. This is true of Turkish poetry, romance, philosophy, and historical writings. It would appear that the direct influence of Arabic learning has not been as great as we should expect; but in this regard we must remember how foreign to the turbulent, rude, and severe dispositions of the Turks was the polite and refined spirit of the Arabs. The character of the Persians, their methods of thought and belief, were more accordant with the genius of the Ottomans, and them they imitated. The great Persian work called the *Shah-Nama*, corresponding to our *Gesta Romanorum*, became a sort of quarry, out of which the older story-tellers and poets of the Ottomans drew their materials and style.

Patronage of letters by the Ottoman sultans.

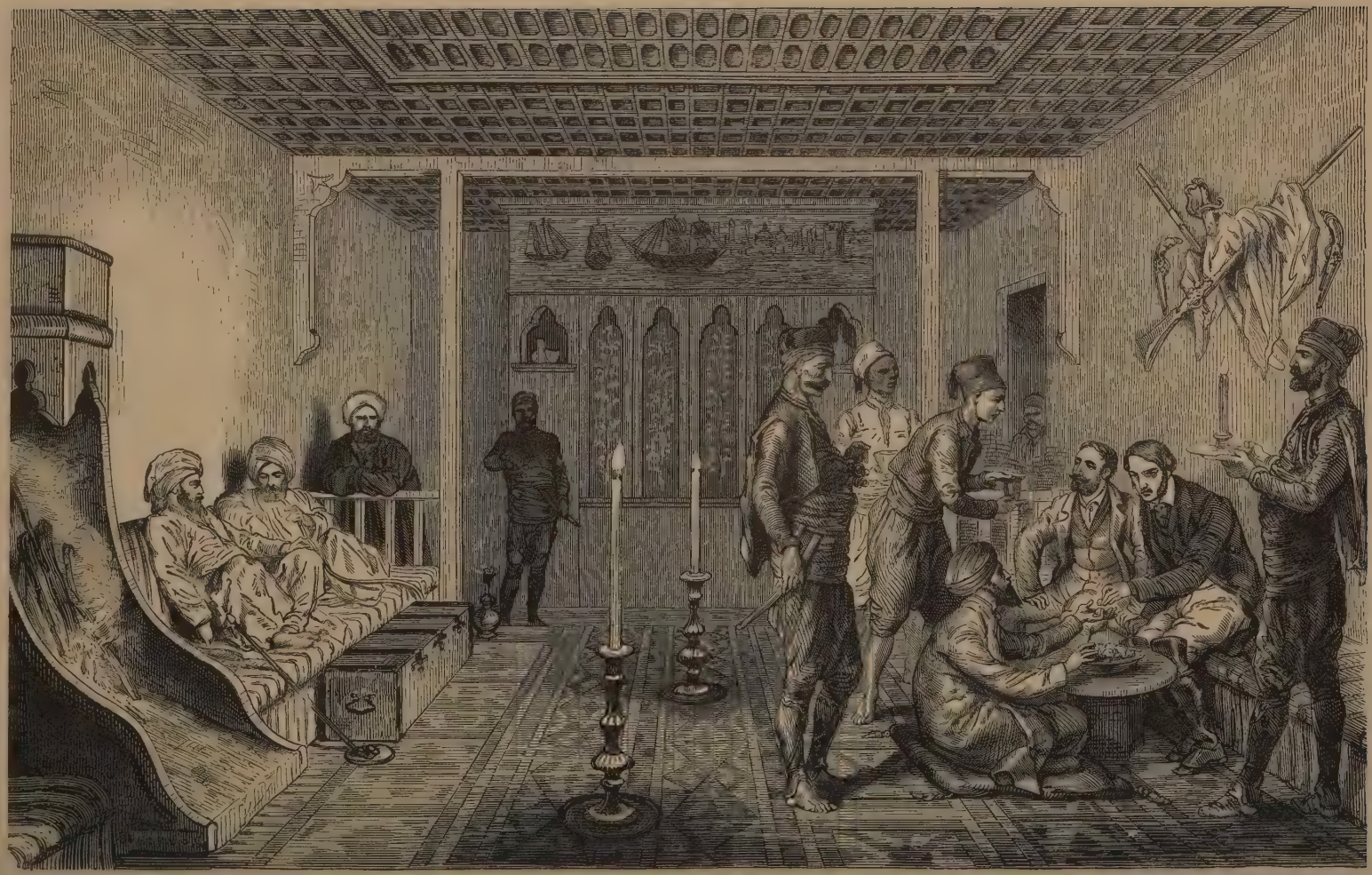
We have in the history of Ottoman literature what is called a pre-classical and a classical period. Some of the first sultans after Otham sought to court the Muse. We refer here to a time anterior to the capture of Constantinople by the Turks. Already before that event had been composed by the Sheik Zada a *History of the Forty Viziers*. This work was dedicated to the emperor Murad II. Round about Mohammed II were a few men of letters, a kind of literary statesmen who wrote fictions, poems, and religious treatises. More than one half of the sultans from Osman down have claimed to be poets, and have left their verses to the care of their admirers—if not to posterity.

Classical period of literary development.

The classical period of Turkish literature is said to begin with the reign of Suleyman I. Among the literary men of this period Fuzuli stands first. He is a poet of more than ordinary merit, intense in sentiment, and artistic in style. There is, however, a certain artificiality about his writings which would not be tolerable by the laws of Western criticism. The most noted of his works is the poem called *The Divan*, which has been translated and admired by peoples of other nations. Greater than this poet, however, was the bard Nedim, who flourished in the reign of Ahmed III. His superiority consists in the fact that he abandoned the Persian models, and attempted to develop a native Turkish style in poetry.

Turkish essays in history and biography.

To this classical age belongs quite a range of important books on history and biography. The emperor created the office of imperial histriographer, and this position was held by several men of talents. The most able of these, perhaps, was Naima. The Turkish prose, like the poetry, followed the Arabian models, as may be seen in *The Life of Mohammed*, written by Veysi. We must remember in this connection that the works of which we here speak, belonging principally to the seventeenth century, antedated the art of printing in Turkey. The press was not instituted until 1728, and with this event we reach



MANNERS OF THE TURKS—ENTERTAINMENT OF TRAVELERS AT AK-SEREI.—Drawn by Eugene Burnand.

the close of what is called the classical period. After that came a transitional epoch, and following this the modern school of Ottoman writers.

European influences infect the Ottoman mind.

In recent times the Turkish authors have departed considerably into the collateral branches of literature, and have taken up the style and method of European authors. Hitherto they had deduced their examples from Persia, and in part from the Arabs; but from the reign of Mahmud II the new European style began to be cultivated, against the literary and social prejudices of the people. But the disposition to look to the West rather than to the East for the true pattern of letters prevailed, and the writings of the modern Turks have undergone a revolution. This change has involved the production of scientific books and the creation of a national drama. It is our purpose, however, merely to indicate the progress of the national mind and the stages of its development, rather than to discuss its products, whether they be poetical, romantic, historical, philosophical, or religious. On the whole, the Turkish mind has risen to a fair level of activity and originality, and its products are at least beginning to be appreciated among the nations of the West.

The Turcomans begin as iron forgers.

The arts and industries of the Turkish race are too vast and varied to be described in a narrow compass. The Turcomans as a tribe became first known to the world as the iron forgers of the Altais. They seem in their native seats to have acquired unusual abilities in extracting and working the ores of iron. Perhaps their success in this branch of industry was one of the circumstances which contributed to the force and reputation of the race in war. An iron-bearing soldiery has always been a formidable factor in the early history of the great races.

They conquer and possess the Eastern Roman empire.

The Turks, as we have seen, became conquerors of wide territories and great peoples. They possessed themselves finally of the Eastern empire of the Romans, and in doing so took the place of masters over so broad an expanse of territory, and such a multitude of subject peoples, that the industrial life of the race must needs be henceforth as varied and complex as the races whom it overcame. All the old manufactures which flourished in the Middle Ages in Eastern Europe, in Asia Minor, and in Syria, became the property, so to speak, of the Turks.

Industries and manufactures not greatly disturbed.

It is impossible for us to determine at this late date to what extent the industries of these countries were transformed by the Turkish conquests of the fifteenth century. Perhaps they were less disturbed than we should imagine. Perhaps the manufacturing cities which flourished in various parts around the coast of the Eastern Mediterranean continued to give out their products after the conquest as before. That is indeed a very irrational barbarism which attacks the productive energies of a conquered people. Such elements of power and profit are almost universally spared in modern warfare, and we may suppose that far back into the Middle Ages the conquerors, whoever they were, would take only so much as they reckoned sufficient for their wants, and would regard the rest as their property, not indeed to be destroyed, but rather preserved for future benefit. Prudence and common sense would indicate thus much, even in the conquest of a civilized country by half-civilized invaders. Only

SMYRNA FROM MT. PAGUS.—Drawn by John MacWhirter.

in rare instances would the law of universal destruction hold sway.

In other parts of the present work we have noted the productive energies of the countries referred to. It may not be conceded that the Turks on their apparition in Asia Minor and Eastern Europe added greatly to the industrial capacities of the conquered peoples. They rather detracted therefrom. The Turks have never been an inventive, but rather at the best an imitative people. This quality has appeared in all their architecture and arts. The best building done by them is their mosques, and these are imitated from the Arabs. Few, if any, variations have been introduced to distinguish the mosques of Turkey from those of Syria, Arabia, and Egypt. The Turks, however, adopted to a certain extent the preceding structure of the Christians, converting what they did not destroy into the Arabian style of architecture.

Influence of Turks on industries and arts in the West.

TURCOMAN IRON FORGERS.—Drawn by A. Calon.

In several branches of manufacture the Turks have attained great proficiency and excellence. They copied from the Persians the art of weaving, and have equaled their masters in the product. The Turkish carpets and rugs

They excel in manufacture of fine carpets and leathers.

WIVES OF A PASHA.—Drawn by G. Vuillier after a water color, by Lydia Pasahkoff.

have become famous throughout the world, and are demanded in all its markets. The carpet manufacturers of Smyrna and other cities of Asiatic Turkey have become preëminent, and Europe concedes the superiority of their fabrics and patterns.

The same is true of the manufacture of leather, in which the Turks equal, if they do not surpass, any other people. To them we should, perhaps, attribute the discovery of the processes by which Morocco leathers are produced. We may well be surprised at the means which seem to be requisite in the production of the fine Turkey leathers of commerce. Long experimentation and hundreds and thousands of futile empirical attempts must have preceded the successful production of morocco. Contrary to popular belief, this word properly defines a style of finish, and does not necessarily imply the goat skin or any particular kind of skin. We may not here enter upon a description of the methods which the Turks in common with the Moors and Persians employ in producing their fine leathers. Suffice it to say that an infusion of sumach constitutes the essential ingredient of the tanning, and that the finishing operations are largely performed by hand. Thus are produced those bright-colored, glossy leathers known as kid, levant, pebble, crushed morocco, etc.

In the production of porcelains and other earthenwares, the Turks have reached a fair grade of excellence; but their products can not be compared with those of China and Japan. Even the nations of Western Europe, long behindhand in the matter of manufacturing earthenwares, and the like, have surpassed the Turks in the production of fine chinas and porcelains.

Turkish porcelains inferior; art work in iron.

A measure of their former fame remains with the Turks in their ability to manufacture iron and steel. In this art they compete with the Arabs, the East Indian nations, and even the great peoples of the West. In one particular the East is strongly contrasted with the West in the matter of making iron products. In antiquity, and always among the Orientals, the manufacture of iron has been directed to the production of artistic implements rather than mere utility. The Eastern nations hardly produce what we should call commercial iron or steel. They make a great variety of fine articles, laying particular stress upon the manufacture of ornamented weapons.

In the West use rather than beauty has prevailed in the making of iron and steel products. Artistic effects have been sought almost wholly in the other metals. The commercial uses of iron have become as many and varied as the multiplying wants of civilization. Turkey is the country and the Turks the people among whom the Eastern and the Western habit respecting iron products have combined. Like the Arabs, the Persians, and the Hindus, the Turks produce ornamental work in iron and steel, and like the Western nations, they produce the simpler commercial forms of the same metals.

West and East differ in uses of iron and steel.

It can not be truly said that the Turks are a people of large industrial or commercial aptitudes. They are too Oriental in their descent, development, and institutions to compete for the first place in a contention with the excited populations of Europe and America. They are a people against whom much unjust prejudice has existed, and this extends to the disparagement of their industries and their commercial life.

Turks do not compete with Europe and America.

CHAPTER CLXI.—GOVERNMENT AND SOCIETY.

THE government of Turkey is an absolute monarchy. At the head, as embodying its spirit and unity, sits the sultan. By this name he is known in his capacity as civil ruler, while as the representative and successor of the Prophet he is called the caliph. The monarchy is thus theocratic in character. Islam is enthroned, and the sultan exercises his authority in the double capacity of a temporal and religious ruler. Literally and ostensibly, no limitation is laid upon his authority, but practically many checks have been introduced which have established themselves, in spite of the autocracy, and which in the aggregate may go by the name of the Turkish constitution.

Turkish autocracy; the sultan rules and reigns.

Within the last quarter of the present century several projects have looked to the establishment of a more popular and representative system of government. These, however, have not been accepted by the Porte or seriously desired by the people. It is not likely, indeed, that a constitutional system can be instituted instead of the theocratical monarchy. The latter, under the inspiration of Islam, must pursue its own course and methods, and will, perhaps, continue to do so until the religious zeal which gave it being shall expire.

Theocratic monarchy does not tolerate political reform.

The limitations laid upon the government of the sultan are drawn first of all from the Koran. Much of that volume relates to civil affairs. Besides, there is a body of interpreters, known as the Sheiku-ul-Islam, a kind of theocratic court, whose prerogative it is to discover and apply Koranic principles to the civil affairs of the monarchy. The sultan, regarding himself as the defender of the faith, must needs heed such interpretations of religious law. He has, moreover, a privy council, from which body advice is expected and received. Past usages also have much to do with the current administration. That which is in accordance with usage is justified; that which is against it must be avoided. It has been the usage of the sultans, moreover, to make concessions and to grant privileges, and these, after they have been enjoyed by his subjects, remain as established principles of law and government.

The germ of all found in the Koran.

It has happened once and again in the history of the Turkish autocracy that the sultans have desired to introduce reforms and changes in the administration, looking to an assimilation with the governments of Europe. Serious attempts have been made to revolutionize the prevailing political and administrative systems. Such attempts, however, have nearly all proved abortive on account of the fanatical opposition of the Islamite element in the government. The Mohammedan high court always sets itself against reform, holding ever and firmly to the doctrine that the Koran and the other sayings of the Prophet constitute the only and sufficient basis of a true government.

The Sheiku-ul-Islam resists innovation.

Under the sultan there are two great officers. These are, first, the Grand Vizier, and, second, the Sheik of Islam,

TURKISH PASHA—ABDUL KERIM.

or President of the Mohammedan High Court. With these are associated the President of the Council of State and the Grand Master of Artillery. The grand vizier is the chairman of the privy council, and is next to the sultan in the government.

Great officers of government; the administration.

The administration of the Turkish empire is based practically, as in most

civilized countries, upon divisions and subdivisions of the territory. The major division is into what we should call provinces, but these, in the Turkish system, are designated as vilayets. Each vilayet is, in turn, divided into sanjaks, or counties. The sanjak is subdivided into kazaz, or townships, and the kazaz into nahies, or, as we should say, communes, or precincts. Over each vilayet is appointed a vili, governor general, and under him are ranged the pashas, effendis, beys, etc., in their order.

parent that the Western governments, in dealing with Turkey, have chosen to adopt a course of policy different from that which they employ in their dealings with each other. They refuse to permit the Turkish authorities to have jurisdiction over many causes relating to foreign rights which would be freely conceded by the Christian states among themselves. The United States has been constrained to maintain in Constantinople an American court, to which

Exceptional measures adopted with the Turks.

COUNTRY PALACE OF TURKISH NOBLEMAN—MT. IDA IN BACKGROUND.—Drawn by W. Simpson.

The peculiarity of the Turkish system is that the officer, whether he be governor, pasha, or effendi, possesses both executive and judicial powers. Such union of prerogatives is one of the greatest abuses of the system. The pasha, for instance, of a given sanjak is enabled, by passing judicially on his own administration, to pursue a course of oppression, peculations, and crime which would immediately find him out and ruin him in any other country. The system appears to have been arranged with a view to giving immunity to the officers of the empire, in order that each in his own sphere might become as corrupt as possible.

The essential vices of the Turkish system.

It is for such reasons as are here apmust be referred such causes as relate to the rights of American citizens. These exemptions from Turkish jurisdiction over foreigners are conceded in the treaties which the various civilized powers have concluded with the Sublime Porte.

Another great abuse in the political system of the empire relates to land ownership. While it is not impossible for the subject to acquire and own the soil, the lands of the empire belong practically to the crown. They are let by lease to the possessor, and the lease is conditioned upon suitable cultivation and improvement. If the contract be violated, then the lease is forfeited and the lands revert to the crown.

The sultan, however, may grant the

land absolutely to corporations and individuals. This he does in many instances to encourage the establishment of mosques or schools. It is the custom of the sultan to encourage certain meritorious acts, such as military service, pilgrimages to Mecca, and great charities, by giving to those who render such duties large estates of land. Sometimes the gift is made in a form which retains the right to the land, but abolishes all tithes and rentals therefor. It was the custom formerly to reserve these privileges of land holding for the natives, but in more recent times the same concessions have been made to foreigners.

System of lands tends to feudal aristocracy.

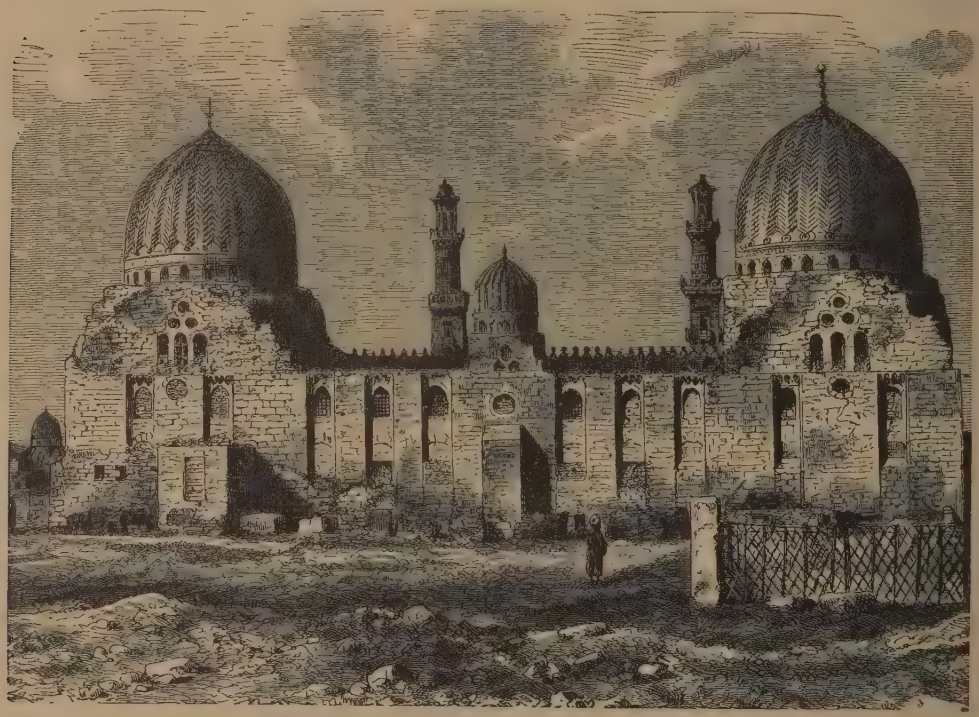
The granting of lands by the sultan to his subjects has resulted in the development of one of the leading facts in Turkish society. This is the establishment of a feudal aristocracy. There is something in the disposition of the Turks, in their taciturnity and seclusiveness, which favors feudalism as a manner of life. Not a few of those to whom landed estates have been granted have become wealthy, and have taken the manners and prerogatives of feudal chieftains. The castles of such may be seen in Armenia, in some of the Greek provinces, in Brusa, and in Aidin. The Turkish lords of the manors have in wealth and leisure devoted them-

TURKISH SOLDIERS—UNIFORMS AND TYPES.

selves in many instances to charitable and scholarly pursuits. Their country palaces are the ornaments of their respective districts, and their character and style of living represent Turkish life and manners at the best estate.

The reader of history will readily recall the fact that the Turkish government has met its greatest difficulties on the religious side. The most important relations of the Sublime Porte have been with Christian states. The question of tolerance has given rise, not only to internal disputes in the empire, but to vast foreign complications, the results of which have been as far-reaching as the domain of modern history. The religious question lies at the bottom of the antagonism between the Turks and the Russians. Any disposition which the sultan and his government may manifest toward a more tolerant policy in the empire is checked by the protests and opposition of the orthodox Moslems, who, like all of their kind, will admit neither progress nor reform—progress beyond the prescribed limits of Islamite development; reform of any of the methods which the Mohammedan hierarchy has entailed on the Turks to their so great hurt and hindrance.

Turkish civil polity confounded by Mohammedanism.



MOSQUE AND TOMB.—Engraved by Jacques Ettlind.

Out of the exigency of the case the Turkish government has become largely military. The war footing of the army is fixed at seven hundred thousand men. The whole force is divided into three contingents: one hundred and fifty thousand constitute the army proper, and the remainder is divided into the first and the second reserve. The sultan has been obliged to avail himself of every possible means to maintain his

Necessity of standing armies and burden of debt.

military power so as to hold his place in the international system of Europe. To this end he has gathered to his aid officers and drillmasters from England, France, Germany, Hungary, Poland, and the United States. The reorganization of the Turkish army has been effected, and a powerful navy of iron-clad vessels created, requiring for their crews about thirty-five thousand sailors. By these means, by the accumulation of debt, and by the interference in Turkish behalf of the great powers of Western Europe, the Ottoman empire has been enabled to hold its place to the intense annoyance of Russia and the surprise of the world.

Since the religion of the Turks is Mohammedanism, and since we have in other parts of the present work sufficiently explained that system of belief, we need not here enlarge upon it further. It may suffice to say that the Turks, of nearly all the nations that have accepted Islam, have proved to be its greatest defenders. Perhaps they are not more deeply imbued than are the Arabs, the Egyptians, and the North African races with the spirit and zeal of the faith; but the latter peoples do not prominently present themselves on the stage of modern history. Only the Turks have the strength and persistency to hold up the banners of Islam in a large place and to make it conspicuous. Only they are able to represent the doctrines of the Prophet as a great available force in modern society.

The Turkish race has become Islamite par excellence.

At this the reader may well feel some surprise; but a moment's reflection will show that the fact referred to is not peculiar, but general. It is a common feature of religions that they begin among one people and end among another. They spread and diffuse themselves, losing ground in the lands of their origin, and gaining a conquest of some powerful foreign race. Thus did Buddhism, losing everything in India, but regaining empires and foreign dominions beyond the Himalayas. Thus did Christianity, losing its place in Syria and the East, and regaining it in Rome. Thrown into wreck and ruin by the downfall of the empire, it then found refuge among the Barbarians, and finally selected the English-speaking race as the vehicle of its strength and power in modern times. Thus did Islam, conquering the Turks, who were the conquerors of the Arabs, and ultimately giving into their charge the defense and promulgation of the Prophet's fame and doctrine. The mosque became the symbol of Ottoman civilization.

Religions begin among one people and end among another.

The domination of Islam has cost the Turkish race most dearly. Nearly all of the displeasing features which that race presents in modern times may be referred to the evil influence of Mohammedanism. It should be observed in this connection that the results of the acceptance of the doctrine of the Prophet by the Turks are very different from the corresponding results on the Arabs. Islam was suited to the Arabian genius, but it fell on the Turkish spirit like a paralysis. The energy of the race has been abated by it. At the present time not only the Turkish mind, in a large sense, but every Turkish enterprise is held in thrall by the iron bands of Islam. But for this, the genius of the Turks might display itself with a brilliancy which would light the Eastern Mediterranean, and but for this the civil life of the people might project itself without offense into the history and diplomacy of Europe and America.

Bad features of Turkish civilization traceable to Islam.

THE OPIUM EATERS.—Drawn by Sedoff, after a painting of Vereshaguine.

If we mistake not, the personal character of the Turk has been unjustly depreciated. He has been regarded as a man without a conscience and without a cause. He has been represented as cold, stolid, indifferent, cruel in power, and treacherous in subserviency. It is doubtlessly true that in many particulars the Turkish character suffers by comparison with that of the more refined peoples of the West. But it does not follow that that character is suffused with all the vices which prejudice and imagination have assigned to it.

Misrepresentations of Turkish character.

As a rule, the Turks are of a charitable disposition. They do not wish that their beliefs and usages shall be disturbed, but they are generous in conduct, not unheedful of those conditions round about them which call for sympathy and provoke the humane sentiments. Of the evils that afflict them the greatest are two: one is social, and the other personal. The first is polygamy, with its consequent subjection and debasement of woman, and the other is the use of opium. Few races have suffered greater impairment of faculty by the use of that dreadful drug than have the Turks. Opium smoking is a common vice, telling fearfully upon the mental energies and bodily powers of all who acquire the habit. Fortunately, with many, the custom of smoking extends only to tobacco, and the injury from the pipe is correspondingly diminished. It would appear that the desire for stimulants extends only to a hunger for the milder and more insinuating narcotics and not to the audacious intoxication of alcoholic beverages. The Turks are famous for their strong black coffees, of which they partake constantly, not only at their meals, but in visiting and everywhere in their cafés and booths. To drink coffee is a part of the social formula.

Social merits and demerits; use of opium.

It is the business of ethnic history to consider races in their whole extent, and not merely in particular aspects—to view the perspective which the race affords as well as the passing phenomena of its life. This consideration makes the Turkish stock one of the widest fields of vision. In time the race reaches back to the earlier centuries, and in place to the heart of Asia; but on the whole there are only two principal points of view from which to consider the Turks at the present time.

Wide reach of Turkish stock in time and distribution.

The first of these regards them in their developed and civilized condition in the center of the Osmanlian evolution in European Turkey. The other has respect to Turkish life as it appears in the ancient abodes of the race, where the pastoral and wandering life has been preserved, and where the physiognomy and distinguishing marks of the people are the same as those of the primitive Uigur Turcomans.

The differences which the race presents under these two conditions are sufficiently striking. The one is the wild or half wild, and the other the civilized development of the same people. The transition from the one estate to the other has modified the people under consideration in every particular. The change has passed over both the mind and the body. The original Turcomans of the nomadic epoch were under the middle size. Few of them attained five and a half feet in stature. This characteristic is preserved to the present time in the Kirgheez. Perhaps of all the Asiatics, the Kirgheez best represent, by living example, the Turkish type and dispositions such as they were ten centuries ago.

Two conditions in which the race may be viewed.

That type is marked by a disagreeable visage, by a flattened nose sinking at the bridge to the level of the face, by wide-spaced eyes, by a bulging brow retreating from its lower protuberance, by large and bloated cheeks, by a meager beard, by luxuriant hair. The men of this stock are not muscular. Their exposure to the vicissitudes of the out-of-door life tans the skin, but does not bring great strength with it. The women are contrasted with the men on account of the whiter color and greater comeliness of features.

Person and features of the Osmanlis.

All of these personal and ethnic characteristics have been changed in the Osmanlis to a higher and more Caucasian type. The peculiarity of the case is that the advance of the Turks from their tribal state has occasioned a great modification in the features and manners of the developed race. One must needs see how greatly the latter have approximated to European standards. Take away the Turkish costume, and the Turk of Constantinople may traverse the capitals of Europe with but little comment on account of his peculiarities. True, his deep-seated and introspective eye and darker countenance may betray his nationality. His flowing and Persian-like beard may show him of another race, as also the prominence of the upper facial line running almost as straight from forehead to nose as in the face of an ancient Macedonian.

Approximation of Turks to European standards.

The reason for this remarkable development of the Osmanlian Turks from their tribal character may be found, no doubt, in their long contact with the Iranian nations. For several centuries the religious, political, and social intimacy of the Turks and the Persians was such as to leave a strong ethnic modification in the character of each. There are three or four divisions of Turks, such as the Kashkais, the Abulwerdis, the Kara-Gozlus, the Bahar-lu, and the like, settled in the southern provinces of Persia,

Improvement of the race by contact with the Iranians.

AN OSMANLI LADY—TYPE.

which may be designated as *Iranian* Turks. These to the number of perhaps two millions have the Aryan character strongly stamped upon them. Another large group, numbering perhaps a million, are known as the Caucasian Turks, and are a still nearer approach to the Indo-Europeans. The nations referred to are under the dominion of Russia, and this circumstance brings them into still closer assimilation with the races of the West.

Many circumstances in the civil polity and social life of the Turks have tended to lift them ethnically out of the Asiatic type—to carry them away from the old Mongolian model—and to conform them to the European character. One such circumstance, very powerful in the long run, has been the disposition of the

Effect of the harem on ethnic development of the Turks.

Turks to fill their harems with women of other races. The Osmanlis have a pride of race, but it does not run against native instincts in the choice of the foreign beauties with whom they replenish their harems.

The Turk has been proverbial for his dispositions in this particular. Time was when his emissaries ransacked the countries of the Eastern Mediterranean and a considerable section of Western Asia, in order to find for him the most beautiful slaves. Perhaps a majority of these were gathered from the so-called Caucasian countries. The women of Cyprus, of Greece, of all parts of the Levant, of the Caucasus, and of every region over which the Turkish power or influence was extended, were swept into the slave market and carefully culled by the agents of Turkish sultans, princes, and nabobs, to replenish their seraglios. It can not be doubted that many of the most beautiful women that the Aryan races have produced were thus seized and condemned to social slavery in order to gratify the pride and desires of Turkish masters.

CEMETERY AND FUNERAL PROCESSION (OUTSIDE THE WALLS OF CONSTANTINOPLE).—From *Magazine of Art.*

The seraglios replenished with the beauty of the East.

The result of this gathering of foreign and beautiful women into the harems was the improvement of the race. From generation to generation the Turkish character was modified by the infusion of superior blood from other races round about—superior in the sense that it was more refined, represented a more intellectual race, and in particular reflected those ethnic characteristics which the peoples of the West are wont to admire

The caprice of sultans, the unlawful desires of their subjects, drew into the vortex of Ottoman life those modifying elements which have made the Osmanlian race to represent so great a departure from the stock out of which it was originally deduced.

SLAVE GIRL OF THE SULTAN—THE FAVORITE SONGSTRESS.—From Ebers's *Egypt*.

Other influences less direct than the importation of women for the harems have conduced to the like result of improving the Turkish race. All around the borders of the Osmanlian dominion in Europe the Aryan races have pressed and, to a certain extent, intermingled. We may not omit the positive influences of climate, air, and situation. Consider the emplacement of European Turkey, and the difficulty of maintaining therein an unmodified Asiatic race will be at once discoverable. Here nature herself is no longer Asiatic; no longer Oriental, but Occidental. Earth, sea, and sky affect the peoples in this region, and bring them gradually to the character and feature of Europeans. Notwithstanding this geographical dis-

SUMMER SALON OF THE SERAGLIO.—Drawn by H. Catenacci.

placement of the Turks, and the necessary pressure of foreign forces upon them, they have preserved in large degree the intellectual quality and social instincts of their ancestors. The race presents many marked features, most of which ally it distinctly with Asia. The people are reserved, taciturn, and stoical. They perceive with comparative indifference the rapid and overwhelming flow of civilization, but do not care to venture upon the tide. They withdraw into the region of contemplation, and reveal but little of the inner moods and purposes of the mind. They are not positively unsocial, but the reserve of the race is so distinct that the European doubts the sincerity of the Turk, distrusts his few words, and conceives a dislike not only for his manners but himself.

The Turks preserve much of the old race qualities.

It may be that the Turkish character is infected with jealousy. Possibly the passion extends to positive hatred. The Turks perceive that the other nations with which they are associated in the system of Europe are moving away from them, as if under full sail, to distant havens. For themselves they dare not embark; for that would leave Islam behind them. If they remain moored to the past, they perceive the coming result. They can not conceal from themselves the fact of their disparagement at the bar of history. These conditions may well produce in them a spirit of bitterness which, mingled with the inherent moodiness of the race, can but result in that cold reserve, that ungenerous and crafty spirit and policy with which the Turks, as a race, are charged by their enemies throughout the states of Christendom.

Reasons of Turkish jealousy and distrust.

BOOK XXV.—NORTHERN ASIATICS.

CHAPTER CLXII.—YAKUTS AND KAMCHATKANS.

CLOSELY allied with the Tungusic Mongoloids are the races of the Northeastern peninsulas of Asia, called by the general name of Yakuts. These spring out of the Turkish stem, but are deflected to the north and east. The races in question fill up the extremes of the Asiatic continent, and reach out far as if to touch the projections and broken fragments of North America. We are thus, in pursuing the lines of ethnic distribution, brought into a position from which Asia may be seen to contribute her human gifts to the American continents. The Yakuts are the ethnic bridge over which the Asiatic Mongoloids pass on their way to become the Orarian tribes of Northwestern North America, and finally the Esquimaux of Labrador and Greenland. The race itself is confined for the most part to the interior. It is shut up, not only by vast reaches of territory, but by an inhospitable climate. Only for a short period in the summer season does the frozen Lena melt into the open route of the Yakuts to the Pacific and the world beyond.

Geographical and ethnical place of the Yakuts.

The country known as Yakutsk is politically a province of Eastern Siberia. About one third of that country is so designated. The area of Yakutsk is fully a million five hundred thousand square miles. It extends north and south from the Amoor to the Arctic ocean, and westward to Irkutsk and the transbaikal region. It has for its central drainage the river Lena, gathering from several important tributaries the waters of the interior, and making its way almost due north to the Arctic ocean. Yakutsk is separated from the sea of Okhotsk and the open Pacific only by the narrow strip of country called the Province, while Kamchatka forms the breakwater against the Behring sea. These merely political arrangements may be omitted in considering the ethnography of the region; for the same peoples, with only tribal variations, occupy the whole peninsula from

Position and characteristics of Yakutsk.

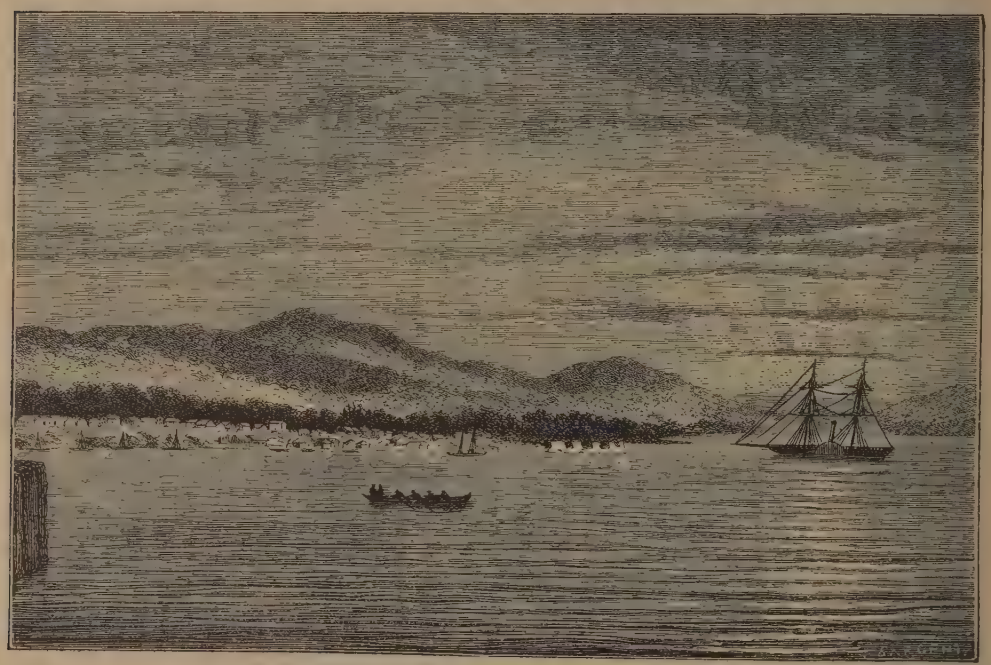
about the 110th meridian to Behring sea and strait.

We should here remark upon the changed conditions into which we now enter as it respects man-life on the earth. As we advance northward, the world becomes more and more inhospitable, less and less fitted for the development of man-life and for the production of those resources upon which the multiplication and happiness of the human species depend. The race falls off as we approach the arctic circle, and in the frozen parts of the globe the energies of man decline. His populations become sparse, and the manner of life degenerates toward merely animal methods and conditions.

Changed conditions of man-life toward the polar regions.

For these reasons our inquiries into the ethnic history of the peoples of Asia now draws rapidly to a close. The human horizon narrows, and the winter sky settles down upon the icy landscape. The races of Northern Asia are proportionally of less importance, and our knowledge respecting them is meager in comparison with the abundant information relative to the great peoples who have swarmed along the central belts of the earth and created therein the prodigious fabrics of civilization.

Decreasing importance of the North Asiatic races.



VIEW IN YAKUTSK—NICOLAIEWSKI ON THE AMOOR.—Drawn by A. de Bar.

The term Yakut is generic. It includes several specific developments of the Northeastern Asiatics. These are first, the Lamuts, who have their territories in the "Province," between the sea of Okhotsk and the upper waters of the Lena. Also the Itelmes, or Kamchatkans, of the peninsula bearing that name; also the Koriaks, and the Chukchee tribes of the extreme peninsular parts next to Behring strait. In the north we have four tribes, or nations,

Group of peoples inhabiting peninsular Asia.

whose territories border on the Arctic ocean. These are, beginning on the west, the Dog Tunguses, the Turk Yakuts, the Yukagirs, and the Tchuwanzes. The first named possess the peninsular country to the right, or east, of the confluence of the Yana, and the other three lie further eastward as far as the river Kolyma. Such is the general classification of the Yakut tribes.

Rigor of climatic environment.

The climate of this region is of more than arctic rigor. The coast countries are severe in the extreme. It is conceded that no other country suffers such extremes of temperature as Yakutsk. The average temperature of the winter months is more than fifty degrees below zero! Sometimes the thermometer registers as low as seventy-five degrees below. Under such rigor the freezing is as intense as is known on the habitable globe. The warmest summer here takes the frost out of the ground only to the depth of about three feet. Below this the earth remains frozen solid the year around to a depth of *four hundred or five hundred feet!* Strangely enough the thin surface which yields to the warmth of the summer sun is able to bring forth. For about nine weeks, in July, August, and early September, vegetation springs up, and several of the cereals find time to mature. Hardy shrubs yield their crops of berries, and the gardens contribute a sufficiency of turnips and cabbages to allay, if not exclude, the scorbutic diseases. Then comes severe frost. The boreal rigor quickly reconquers the influence of the distant, sloping sun. The earth is frozen solid again, and to this must be added an almost constant precipitation of snow. About two thirds of all the days of the year have snowstorms of greater or less violence, and it is only in midsummer, for a period of less than fifty days, that freezing weather does

YAKUT WOMAN—TYPE.

not prevail. It is sufficient to point out this climatic condition to indicate the difficulty of maintaining human life in such a region.

The student of ethnography knows, however, how persistently the human race makes its way into the inhospitable parts of the world. It is only in limited circles about the poles that nature by her severity has warded off mankind. Everywhere else the beings of our race have penetrated and planted their huts or tents. The ability of human beings to preserve life and multiply, and—shall we say, be happy?—is nowhere more strangely exemplified than in the land of the Yakuts.

Ambition of mankind to dwell everywhere.

We are here in the extreme parts of Siberia, and therefore within the political limits of the Russian empire. It should not be supposed, however, that the Russians are represented by any considerable percentage of the population. Only in a few places have miserable villages been planted by the dominant race, and these are inhabited by no more than five thousand or six thousand Russians, nearly all of whom are exiled, driven forth by the cruel autocracy which maintains itself—

Small percentage of Russians in Siberia; Russian cruelties.

CONVOY OF THE CONDEMNED.—After a painting by V. Foulquier.

until the end come—on the gulf of Finland.

Added to the poor wretches who make up the inhabitants of the Russian villages, are a few others who are there in the character of officials and petty merchants. Strange that a powerful monarchy, capable of contending with several of the combined powers of Western Europe, should have so great a dread of a few of its subjects, and should entail upon them the horrors of such exile for no greater offense than desiring citizenship and freedom of speech!

Of the Yakuts, in the aggregate, there are more than two hundred thousand.

The Yakuts; name and affinities of the race.

Of course, no accurate census of these peoples has ever been taken. The name by which they are designated is a Mongolian word, *yeko*, or *yekot*. This foreign name has been substituted for the name of Sokha, given by the people to themselves.

The close affinity of the Yakuts with the Mongols and the Turks can not be doubted. It is clear that they are all descended by the processes of differentiation and departure from a common human stem. The people in question have the characteristics of the Asiatic Mongoloids. Their progress in the human evolution is not to be despised. Their social system has not been well investigated, but monogamy is the law of the sexual union, and the Yakut family is established on that basis.

Of social institutions, we should hardly speak in such a connection. Nevertheless, there is found in the huts of these people a fair measure of domestic happiness. Their life is necessarily the life indoors. For a considerable part of the year they are not able to sally forth except under conditions which hardly permit of human existence; but in the summer season they leave their huts for hunting and fishing, on which pursuits they chiefly depend for their food.

Domestic and industrial life and habits.

The Yakuts are peculiarly a fish-eating and flesh-eating people. Their drink is koumiss. The vegetable products which they are able to gather are so few as scarcely to preserve the necessary equipoise in food. In the southern provinces it is possible to produce barley, rye, wheat, and oats; but the crops are limited, and the yield not plentiful. The inhabitants are driven to their herds and flocks, and to the wild animals, birds, and fishes for their principal supply of provisions.

The scarcity of vegetable food, with the close confinement of the people indoors, tends strongly to the prevalence of infectious diseases. In the light of modern science we are able to see how every log *yurta*, or hut, becomes a *nidus* of infection, from which disease diffuses itself with fatal effects. At intervals epidemics break out in the country, and the inhabitants of whole villages are swept off almost to a man. The condition is similar to that which was antecedent to the destruction of the American Indian nations by the plague. Disease, however, is more fatal in the high latitudes than in the temperate open country of the middle zones. In the north the half-barbarians must remain in their huts and die. In temperate climates the hunter or nomad may go forth and escape.

Scarcity of vegetable food brings infection and plague.

The population of Yakutsk, notwithstanding these drawbacks and losses, has been able to maintain itself, and to increase. The beginnings of civilization are seen in the industrious habits of the people, in the establishment of schools, and in the prevailing intelli-

Beginnings of the civilized life in Yakutsk.

gence of the race. This is said in an accommodated sense. For intelligence among such a people is not to be understood to signify that flying wit, quick apprehension, and free sweep of reason which characterize the highly developed races of Europe and America. As compared with the cognate branches of the Mongolian race, the Yakuts are superior in both mind and character. This is partly traceable, no doubt, to the sedentary life which has supplanted the nomadic. People who live in houses must needs be more thoughtful than they who wander from place to place.

Character of the Yakut houses.

The houses of the Yakuts are a kind of log huts called yurtas, strongly built, of low elevation, and generally without floors. In the center of the roof an aperture is left for the smoke, and below the opening the fire is kept always burning. In all the better yurtas the smoke is not allowed to diffuse itself in the dwelling, but is conducted upward and out through a wooden chimney. The people prefer to build their hut in little villages of a dozen houses. They are thus able to support each other somewhat during the long rigors of winter. Such is the persistent freezing that sheets of ice are set in the sides of the yurtas for windows: there they remain for many months together.

The summer abodes of this people show the common Turanian taste. They consist of conical tents spread on poles and covered with birch bark. The summer hut is essentially a wigwam.

Greek Catholics in name, but Shamanists in fact.

In common with nearly all the Asiatic Turanians the Yakuts had aforetime for their religion the doctrine of Shaman. There was one great spirit, and hundreds of subordinate deities. These were divided into good and bad. Each had to be worshiped according to his kind; the one to secure good gifts to the worshiper, and the other in order that threatened evils might be warded off. With the extension of the Russian power over this far region the people were nominally converted to Christianity. And they are at the present time classified as Christians. Priests of the Greek Catholic Church make their way among them and give them instruction in that belief. Religion is one of the motives of education, and the educational affairs are frequently intrusted to the Greek Catholic priests.

Sources of property and means of subsistence.

The wealth of the Yakuts consists chiefly of their horses and cattle. The latter are most numerous, but hardly the more valuable. It is estimated that the people possess about fifty thousand reindeer, and perhaps an equal number of sledge dogs, very valuable for traveling and for hunting. The reindeer are valued not only for their service in domestication, but also for their flesh. These animals abound; for the moss upon which they feed is plentiful in the wilder parts of the country. The reindeer is hunted and slain, being the royal game of the people and one of the principal means of their support. Another valuable contribution to the food of the people are the water fowl, which in the breeding season settle in innumerable flocks on the lakes and rivers. Fishing is carried on during the greater part of the year. When the fresh waters are thickly frozen the fishermen still pursue their business, having many devices for taking the fish beneath the ice.

Ethnic characteristics of the people.

The ethnic traits of the Yakuts are strongly marked, with a general conformity to the Mongolian type. They are of medium stature. The eyes are

NIDUS OF THE PLAGUE.—Interior of the Nicholas.—Drawn by Rion, from a description.

black, or dark brown, lusterless, and inclosed in lids with a long narrow opening. The nose is broad and flat, having the low bridge peculiar to all the peoples of this stock. The hair is black and thick, the beard scant and straggling. The color is swart, extending in some of the men almost to blackness, and turning in the case of the better classes of women to the fair complexion of Europeans. The hands and feet are small. The person, particularly when clad in the national cosuume, has a short and stocky appearance. The women are much handsomer than the men, and the disproportion in size between the two sexes is marked.

Industrially, the people are flock-keepers, hunters, fishermen, home-stayers in winter, raisers of a few grains in summer. Of national enterprises, gold gathering is the principal. The country between the rivers Lena and Vitim abounds in igneous rocks, thrown up mountainous, and plentifully flecked with deposits of gold. It is only within the last half century that the mines of Yakutsk have become important. The yield is rich, and several thousand

Gold gathering the principal source of wealth.

YAKUTS—TYPES.—Drawn by H. Rousseau.

miners are at work during the season of the year when it is possible to prosecute such an enterprise.

It is hardly needed that we should take up the ethnic subdivisions of this race. One of the most important of these is the Kamchatkans, called by the ethnic name of Itelmes. These occupy the peninsula of Kamchatka, following which to the southern extreme, we look over easily to Japan. The people of the peninsula are not of a single race, but the Itelmes are mixed with Koriaks and Lamuts. All of these, however, have virtually the same character.

IRON MINES AT TAGHISK.—Drawn by Riou, from a photograph.

We find in the peninsula a sufficient number of Russians to represent the imperial sway. Indeed, the native population has here been pressed somewhat by the foreign elements. It is estimated that there are only about two thousand native Kamchatkans in the country. This element has a similar character to that which we have assigned to the Yakuts in general. They have the same social system. Travelers have remarked with praise the domestic temper of the people. The women regard their families and husbands as the aim and limitation of life. The manners of the people are simple and not ungenerous. Their homes are as much below ground as above. They have a method of burrowing and throwing up earth and turf for the upper parts of their abodes. The house is virtually a cellar, or pit, and into this the inhabitants descend by a ladder. There is also a summerhouse, built above ground, consisting of a sort of shed. The roof is the principal thing, and this is supported with rude posts.

The Kamchatkans; social and domestic life.

One of the principal aspects of Kamchatkan life is the travel. This has reference to the snowfields which prevail almost the year around. The sledge is almost universal. The native name of it is *nart*. The people have learned to make their narts with great skill. They are what Americans would call sleds. The nart is sometimes as much as ten feet in length, though in many cases only half as long. It rests on the

Method of travel; sledges and sledge dogs.

snow, and is used alike in trade and travel. The sledge dogs of the Kamchatkans are as fine as any in the world. It is one of the peculiarities of the various races of this peninsular part of Asia that they differ in the choice of their draught animals. Some prefer the reindeer, and others the dog. There are tribes that are named by this peculiarity. The Kamchatkans use sledge dogs, and are able to whirl along as rapidly as horses would be expected to travel.

The language called the Kamchadale is dialectically quite different from the other Yakut tongues. For this reason some have supposed it to be an independent language. But this is not correct. The speech differs rather in the manner of its utterance than in the vocabulary. The Kamchatkans utter their language as a kind of gurgle, which George Kennan has compared to the issuance of water running from a jug. It is this smothered and gurgling character of the speech that has led inquirers to suppose it an independent tongue. Writing is as yet in the rudest stage, and the native mind has not sought revelation in literature. The folklore of the Kamchatkans is, like that of the Esquimaux, in the pre-poetic era. The future holds the entire literary possibilities of the race.

Character of Kamchatkan speech.

KAMCHATKAN SLEDGE.—Drawn by Foreman.

CHAPTER CLXIII.—CHUK-CHEES AND TUNGUSES.

WE may next speak of the inhabitants of the peninsula east of Kamchatka. In this country we have the river Anadeer, running centrally through the peninsula, flowing into Behring sea, and dividing the country between the Koriaks on the south and the Chuk-chee tribes on the north. The latter are the inhabitants of the country where it runs out narrow and small to Behring strait. Pritchard regards the Koriaks and the Chuk-chees as the two divisions of a common people. The Koriaks are inferior in numbers, and have not proceeded so far in the human evolution as their neighbors on the north. The former are weaker in person and less vigorous in mind than the latter.

Geographical position of the Chuk-chees and Koriaks.

Travelers have spoken in high terms of the Chuk-chees as a large-bodied, robust folk, who have much independence of character. They are said, indeed, to take a national pride in their stalwartness, and to hold in contempt the shorter peoples of the Yakut race. They have adopted for their dress a kind of costume which makes them appear taller and larger than they are. Cochrane has given some peculiarly interesting sketches of the people and their character. "They have," says he, "a fair, or clear, skin, but ordinary, though masculine, features. In conduct they are wild and rude. They have no diseases, and live to a great age. Their language bears no affinity to the Asiatic idioms, though it is understood by the Koriaks. The features of the Chuk-chees, their manners and customs, pronounce them of American origin, of which the shaving of their heads, painting of their bodies, wearing large earrings, their independent and swaggering way of walking, their dress and superstitious ideas, are also evident proofs; nor is it less than probable that the Esquimau and other tribes of Arctic Americans may have descended from them; for several words of their languages are alike, and their dress is perfectly similar." Several things presented in this interesting sketch are not correct, but the picture as a whole is true of the race which it describes.

Descriptions given by travelers of the Chuk-chee race.

The people of this extreme peninsular part of the continent, that is, the Chuk-chees, are subdivided into a maritime people called the Chuk-luk-Mut. The latter are doubtless the same whom Pritchard names Namollos. These he places on the extreme northeastern coast of Asia. They differ from Chuk-chees proper in being a short, squatty people, and in confining themselves to the coast. They are described as a timid folk, who subsist almost wholly upon the natural gifts of the sea. The ocean in this part casts up its dead. Many whales, seals, and other marine animals and fishes are thrown ashore, and these the inhabitants greedily devour. The physiognomy of the people betrays their Mongolian origin. The faces are broad and flat. The nose is almost level with the face. The cheek bones are projecting, and the eyes small. The obliquity of the orbit, however, is not so great as in the case of the continental Mongolians. It is believed that the Chuk-luk-Mut constitute eth-

Subdivisions of the stock; ethnic features.

nically—as they represent geographically—the connecting link between Asia and the Aleutian islands. Here, as everywhere, we find the grading down of mankind from one condition and form of life to another until the actual dividing savage is hard to discover—if not positively undiscoverable.

Though the inhabitants of the peninsula now before us nearly all subsist by fishing, the people are divided, according to their habit, into stationary and coast

KORIAKS—TYPES.—Drawn by H. Rousseau.

fishermen. The Chuk-chees belong to the former class, and their manner of life is greatly superior to the latter. The Chuk-chees are clearly a division and higher development of the Koriaks. Their language is nearly allied with the Kamchadale. The two peoples may understand each other with little difficulty, but this is not true of the Chuk-

Stationary and coast fishermen; resemblance to Esquimaux.

eastward of the river Lena, thus being interposed between the Yakuts proper and the Chuk-chees. Their rivers are the Indighirka, the Yana, and the Kolyma. In this direction the tribes gravitate toward the Samoyeds, whom we are hereafter to consider.

The Yukagir nation has within the present half century been greatly reduced in numbers. They were formerly

CHUK-CHEES BUILDING A HUT.

chees and their neighbors, the Yukagirs, on the other side. The latter people are said to have a close resemblance to the American Esquimaux, and this likeness extends to the languages of the two races referred to.

Our sketches of the tribes in this extreme part of the world need not descend to particulars. On the west of the country of the Koriaks lie the lands of the Yukagirs. They belong to the territory

Emplacement of the Yukagirs; decline of the race.

a strong and warlike race, much given to hostilities. They seem to have met their matches in the Chuk-chees and the Koriaks, by whom they have been greatly reduced in numbers and restricted in territory. The evidences of the former renown of the race are seen in the ruins of their old towns, among which the traveler is able to supply himself with an abundance of stone implements, weapons, and utensils.

While the Yukagirs have thus been

worsted in their contact with the races on the east, they have at the same time been overcome by the Russians from the west. The latter have borne testimony as to the valor of the Yukagir race. According to Russian testimony, that people may be regarded as the finest and bravest of all Siberians. The men are said to be strong, brave, well-proportioned, and manly in conduct, while the women are regarded by the Russians as beautiful. It is, perhaps, the resulting mixed race of which the Russians have contributed one part and the Yukagirs the other to which these qualities may be truthfully assigned.

Russian praise of the subject people.

CHUK-CHEE MAN—TYPE.

East of the Indighirka, and along the Arctic coast, are the Tschuwanzes. These are considered to be a branch of the Yukagirs, though their character and manner of life are hardly as high as the corresponding facts among the Yukagirs. The Tschuwanzes live, as do nearly all the races in this part of the world, on the resources of the sea. They are fishermen and hunters. They use reindeer for draught and mount, and dwell in squalid huts. To the west of the confluence of the Indighirka is found a tribe called the Turk Yakuts. These seem to be the result of a migration from Manchuria. In any event, the people in question have Turkish and Yakut peculiarities blended in their constitutions. Directly south, on the opposite coast of the sea of Okhotsk, lie the Lamuts, or Provincials, of whom we have spoken already; but the latter are of the Tungusic rather than Turkish descent.

Manner of life of the Tschuwanzes and Turk Yakuts.

It will have been observed by the careful reader that, in the case of nearly all the races of Central and Northern Asia, the ethnic name of a given stock is represented by some localized central people and by a diffused migrating population, some of which is scattered into regions thousands of miles distant from the origin. We have seen this illustrated in the case of the Mongols. That people may be seen in their original character in Mongolia; but they may also be discovered in descendant races and tribes as far west as the Volga, the Don, and even the Vistula and the Danube. The same thing may be noted in the history of the Turks, and the same may be again seen in the case of the Tunguses. Few of the races of mankind have been than these more widely distributed; and yet they, like the others, have a central locus, in which situation they may be seen and judged in their original characteristics and dispositions.

General ethnic names spring from local tribes or groups.

CHUK-CHEE WOMAN—TYPE.

The Tungusic division of mankind is regarded as a branch of the Mongol stock; but ethnologists are not agreed as to what ethnic terms shall be regarded as generic and what as specific. In any event, the Tunguses as a widely diffused people have been known in the West since the early part of the seventeenth century. It was at that time that in their progress westward they came to the river Yenisei. Already they had spread over a large part of Central Siberia, stretching from the Yenisei far on to the Pacific. It is believed, indeed, that the Tungusic branch reached the ocean in the maritime parts between Corea and Kamchatka. On the north the race has distributed itself in some place to the Arctic shores.

Distribution of the Tungusic division of mankind.

GROUP OF LAMUTS—TYPES.

The nidus of the stock under consideration appears to have been among the headwaters of the Yenisei. But in the prehistoric period the Tunguses would seem to have preferred eastern to western migrations. In following this impulse they reached the tributaries of the Amoor, and made their way down the valley of that river to the Pacific. To the present time many Tungusic tribes and settlements are found along the Amoor. The race, however, has by no means developed according to the promise of its distribution. Probably at the present time the whole Tungusic stock is not represented by more than a hundred thousand people. Of these, perhaps, four fifths are Siberian, while the remainder are found, as we have said, in the valley of the Amoor.

Where the nidus of the race is found.

At least two of the peoples—one greater, one less—that we have considered in the preceding chapters are either cognate races with the Tunguses, or else intimately associated with them in race affiliations. These are the Manchus, so powerful, though by no means numerically great in the reckoning of Eastern Asiatics, and those Lamuts, or maritime seafolk, whom we have spoken of as inhabiting the so-called "Province" against the sea of Okhotsk. But the affinities of these people and the Tunguses have not been established with certainty.

Principal divisions of the Tungusic branch.

With the Tungusic Siberians we are tolerably well acquainted. These all present the well-known Mongol type and character. There is a difference, however, by which the Tunguses are clearly distinguished. This is the slimness and agility of the person. Unlike the heavy and badly proportioned figure of

Character of the Tungusic Siberians.

the Mongols, the Tungus type is well shaped, and the body might be mistaken for that of one of the smaller peoples of some European race. Another variation is in the skull. The well-known globular character of the Mongol skull is modified in the case of the Tunguses into a certain squareness of cranial development.

DOG TUNGUSES—TYPES.—Drawn by H. Rousseau.

The Russians describe the people of this stock according to tribe. There are perhaps a half dozen divisions of the Tungusic Siberians, each of which is designated by some tribal characteristic, or by the locality. Thus one tribe is called the Reindeer Tunguses. Others are the Dog, the Cattle, the Horse, the Steppe, and the Forest Tunguses, according to their habits or manner of life.

It is one of these divisions, namely, the Dog Tunguses, that we note as the easternmost of the present Tungusic distribution. It is also, perhaps, the most northernly of all. The Dogs have their territories in the peninsular projection and the littoral islands which reach up into the Arctic on the coast just eastward

Subdivisions of the stock; the Dogs in particular.

of the Yana. It is not necessary that we should describe the manner of life and race character of this tribe further than to say that they live in a rude way by fishing, transport themselves in dog-drawn sledges, relying almost wholly upon animal products for subsistence. This life is only a variation and adaptation of the more general life of the Tunguses, which is nomadic—the life of hunters and flockherds.

The Tunguses of the transyenisei are well enough developed to suggest a fuller description than can here be given of their life and manners. Like the other races of Central and Northeastern Asia, they have been the victims of plagues and infections so severe as greatly to reduce the population and retard the growth of nationality. Even more than the plague has famine been

Visitations of plague, famine, and war.

GREEK CATHOLIC PRIESTS OF SIBERIA.—Drawn by A. de Neuville, from a photograph.

TUNGUSES OF THE YENISEI IN CAMP.- Drawn by Riou, from a photograph.

the deadly enemy of the race. On the eastern borders the Tunguses have been obliged to defend themselves as best they could against the warlike Yakuts. Notwithstanding all these adverse circumstances, the character of the people has been described as cheerful and generous. They work persistently at their few simple pursuits, and are a brave and modest folk, inured to hardships and exposed to the rigors of one of the severest of climates. They admit the rule of Russia, but stand aloof as much as possible from alliances and sympathies with that arbitrary and severe people.

In religion, the Tunguses are Shamanists. They have their gods and their charms, their sacrifices and incantations and dances. It is rare to find a Tungusian who does not carry about with him certain amulets, such as the teeth and claws of wild beasts. These he regards with religious awe, and believes that they ward off disease, bring good fortune, and prevent all manner of calamity —as do many men of the West.

Belief in charms and incantations; gloss of Christianity.

While these sentiments and practices prevail there is a superficial Christianity spread thinly over the race by the work and influence of the Greek Catholic priesthood. The foreign religion, however, has little practical effect among the people. Many are baptized, but that ceremony is the beginning and end of conversion. Nevertheless, the Tungusians are renowned among all the peoples who have come into contact with them for their high moral character. Their rules of conduct are such as would do credit to the peoples of the West. It is claimed that no other of the native races of Asia have so good a code of practical ethics.

It seems that the circumstances which have brought the Tunguses to such acceptable standards of living have not availed to remove the prejudices of the race against the Russians. With them they mingle as little as possible. With the Yakuts there is much intermixture by marriage and other intercourse, but with the Russians very little. As fast as the Russian population spreads out into those parts of Siberia occupied by the Tunguses, the latter either recede before the former, or else accept a condition of serfdom under them.

Social prejudices against the Russians.

As we have intimated, the term Tungusic is extended to many of the local populations of Central and Eastern Asia. It is not clear in what manner the human diffusion in these regions has been effected. Many tribes have, no doubt, descended from this stock that have, in a measure, lost its characteristics. Others again have been affected by contact with the Yakuts, and thus the traces of this stock have been quite generally disseminated.

It may suffice to say that the Tunguses have the Mongol Tartar characteristics, and that they are allied in costume and manners on the one side with the Japanese, and by moral character on the other with the races of the West. The ethnic traits are nearly all Mongolian. The features are broad and flat; the nose small; the mouth wide; the lips thin; the eyes oblique, small, and black; the hair black and Indian-like; complexion a dark olive; the stature under five and a half feet. The geographical center of the race is among the tributaries of the Yenisei, in which region the typical characteristics of the people may all be seen.

Race features; affinities with Mongols and Japanese.

CHAPTER CLXIV.—SAMOYEDS AND URAL-ALTAÏCS.

UNDER the two general names of Ural-Altaïc and Samoyed nearly all the remaining races of Northwestern Asia and the approximate parts of Europe may be included. From the North Mongolian stem there appear to have been two branches running westward with a certain parallelism, the northern being the Samoyedic and the southern the Ural-Altaïc. The original descent of these two streams of distribution was from the Turkish original, and that in its turn from the northeastern channel of the Asiatic Mongoloids. We are now to look briefly at the products of this distribution, scattered as they are from about the 90th meridian westward as far as Finland, Lapland, and Esthonia. First, we will look at the Samoyedic peoples from a general point of view.

Relation of Samoyedic and Ural-Altaïc races.

The Samoyeds have, at the present time, their central seats in what Pritchard calls the "northern promontory of the Siberian coast." They occupy both shores of that projecting country, leading the life of fishermen and hunters. But from what may be called the native seats of the race the people under consideration are scattered in groups and tribes over various parts of the continent, from the Altais to the Obi and the Yenisei, and onward to the Arctic ocean. Ethnographers have attempted to divide the stock into two branches, one of which lying close up to the Arctic ocean includes the Yuraks, the Twagi, and the Juraks; also the Ostiaks, the Woguls, and some others. The second branch runs further south, and bears for its particular development the Ostiaks, the Ugrians, the Permians, the Wodiaks, and the Karelians. Upon the extremes of this stem we find, close to the borders of the Letto-Slavic races, the Nordwins; and, for Europeans, the Finns, the Esths, and the Lapps. All of these nations are but the onflowing results of the general ethnic development by which the northwestern parts of Asia and the north of Europe have been peopled.

Native seats and ethnic divisions of the Samoyeds.

One of the first circumstances to be noted is the sparsity of these populations. In regions in which, according to Western distribution, millions of inhabitants would be expected, only a few thousands of the Samoyeds are found. Nor is it possible, with the present manners and methods of the race, ever to call forth vast populations, such as are suggested by the area of the tribes under consideration.

Sparsity of population; the name Samoyed.

As usual with so many people, the name *Samoyed* is foreign—Slavonic. The sense of it does not clearly appear, but it probably signifies "eaters of raw meat," and if that be correct, then Samoyed and Esquimau mean the same thing. The race so designated is known to itself as Hazoro, or Nyanyaz, both of which signify "men," or "people"—an example of the common usage of nearly all barbarians in naming themselves.

The social system of the Samoyeds is closely akin to that of the North American Indians, but more improved and much more monogamic. The law of single marriage holds, by the authority

Social system and language of the race.

LANDSCAPE OF PENINSULAR SIBERIA.—Strait of Matotchkin.—Drawn by Riou, from a sketch by Dr. Theel.

of Russia, through all Siberia, but under the rule of the superior race there is a vast deal of old barbarian usage, such as arises everywhere out of Shamanism.

The Samoyedic language is monosyllabic and agglutinative. It is found to have departed very widely from the cognate Turanian tongues, in so much that a scholar in Finnish or Lappish has to begin over again, as it were, in the study of Samoyedic. It is probable, however, that the language reduced to the written form and laid alongside of the kindred tongues will appear more like them than when as a spoken speech it appeals only to the ear. Besides, the language of the Samoyeds is divided up into three general branches and many particular dialects.

Antiquity and former range of the Samoyedic stock.

It is believed that the Samoyeds were in possession of a large part of Central and Northwestern Asia before the apparition of the Turks. They belonged to the neolithic age, and were displaced and jostled not a little by the aggressive and iron-bearing Turcomans. An examination of different parts of Western Siberia gives many signs of the presence there of a gold-gathering, copper-mining people antecedent to the Turkish migrations. The likelihood is that the Samoyeds fell back toward the north, opening a wide lane for the passage of the fierce Uigurs and other nations making their way to Europe.

Symptoms of nonprogressiveness.

There seems to be in this race something peculiarly unprogressive. They have the same aptitude as the North American Indians for holding to their ancient forms of life, and the same inaptitude for the acceptance of any new order. As builders, they produce huts in the exact manner of the Esquimaux. They hunt the reindeer with weapons of stone and horn. They subsist by the chase and by fishing. They depend almost wholly upon flesh food, and do not discriminate in their eating between the granivorous and the carnivorous animals.

The consideration of the Twagi and the Juraks, who are the northeasternmost divisions of the Samoyeds, need not detain us, as they bear a common race character and speak dialects of the same language. The Juraks are peninsular. They occupy the extreme north, in those jutting parts of the continent between the Yenisei and the Obi. They are hunters and fishermen of the Arctic character, depending upon the gifts of the sea and a few hardy animals for subsistence. The Twagi beyond the Yenisei are of like character. The countries of the Arctic coast between the 65th and 100th meridian E. are sparsely populated. The production of artificial vegetation, of grains, and the like, is almost impossible in such a situation. Nothing but a hut-life and brief summer wandering can be maintained in the bleak regions of the Jurak peninsulas.

Character of the Twagi and the Juraks.

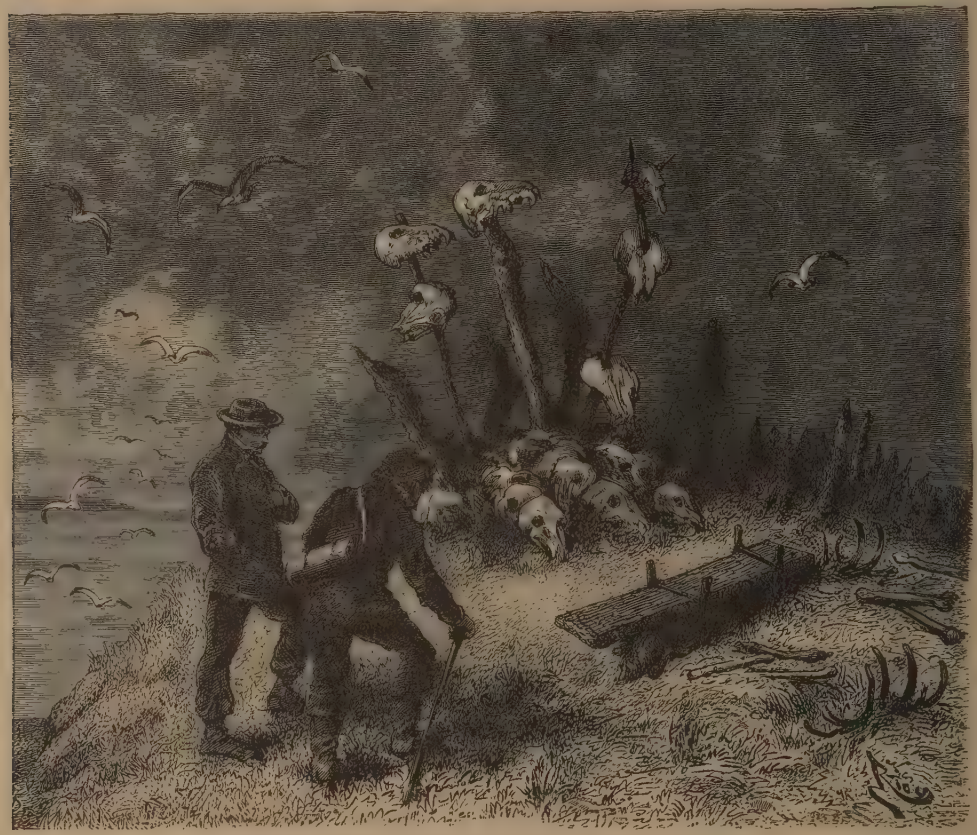
For the most part, therefore, in considering the eastern branches of the Samoyedic family, we may neglect subdivisions and sketch the people as a whole. Their superstitions are extreme. The tooth of a bear is regarded by them as an amulet most powerful and salutary. All manner of animal relics, skulls, horns, and teeth are found in heaps here and there, marking the spots where the great religious ceremonies of the race have been performed. The somewhat lofty Shamanism, which we find among the better tribes of the North American Indians, falls away among the eastern Samoyeds into fetichism almost as gross as that of Africa. The people, however,

Prevalence of Samoyedic superstitions.

SAMOYED SLEDGE AND CAMP AT CABOROVA.—Drawn by Riou, from a sketch.

still believe in a Great Spirit, whom they call Num. Of him, they set up images whom they worship as idols, and these they call their *khese*.

It may be noted that the religion of the people easily betrays itself. Cæsar says



SAMOYED KHESE.—Drawn by Riou, from a sketch by Dr. Lunstrom.

of the old Germans that they worshiped only such powers and facts in nature as manifestly gave them assistance and benefit. So with the Samoyeds. Relying, as they do, upon the wild animals, and remembering ever the sweetness of the feasts which they have when the bear or the reindeer is slain, they preserve of those animals a memento, and through the same find a hint of some supernal giver of good things. They

Barbaric religions betray their character.

likewise revere the countries and particular localities in which the best game is found, and set up khese there, to mark the spots where they have found easy advantage and plenty.

The Samoyeds of Siberia have suffered greatly by the domination of Russia. The traders and emissaries of that power have reduced the native races to a condition of servitude, under which some rest with little resistance, while others, more spirited, sullenly resent their state. Meanwhile the plagues and infections, to which nearly all of Siberia is subject, return again and again, decimating the people. As if typhus fever, smallpox, cholera, and the like, were not

Injuries and resentments of the Russian domination.

FAMILY OF SAMOYEDS—TYPES.—Drawn by A. Calon.

sufficient, artificial death has been introduced by the importation and drinking of alcoholic drinks.

All of these influences combined have sufficed to reduce the population until many of the tribes are almost extinct. The wonder is that peoples so afflicted by both nature and man should preserve

the moral characters which travelers concur in assigning to the Samoyedic nations. Besides the prevailing honesty, sense of truth and justice, and other virtues, some of the tribes, such as the Juraks, are brave and warlike in disposition. They have even taken up arms in insurrection against the Russians. Such is the reduction of the peoples under consideration that the Twagi are at present estimated at no more than a thousand, and the Juraks at only about twelve thousand.

The people reduced by hardship; insurgent spirit.

In the southern part of the Samoyedic countries the native tribes, living under more favorable conditions, have advanced more distinctly toward the civilized life. Of such kind are the Beltirs, who have passed from the hunting into the agricultural and cattle-raising stage. The southern tribes, such as these Beltirs, the Kaibals, the Kamasians, and some others, have been so largely influenced by the Tartars, against whom they rest on the south, as hardly to be longer distinguishable from them, either by language or in ethnic character. Race influences have in this part of Siberia done almost as much to extinguish the native tribes as have famine and pestilence in the north.

Southern Samoyeds approximate the civilized life.

We thus at last make our way across the imaginary line which divides Asia from Europe. We pass the Volga in our course westward, and approach the extreme limits of the Turanian dispersion in this direction. An examination of the map will show us that a large part of Northern Europe, indeed, nearly all of that continent between the Scandinavian peninsulas and the Ural river and mountains is filled up—occupied—by descendent races of the Samoyedic stock. The Ural-Altaïcs hold the countries referred to, and it only remains to discriminate the several divisions and to describe them as best we may.

Extent of the Mongoloid dispersion in Europe.

The reader will have long since observed the disagreement between ethnological and geographical boundaries. The English-speaking race could hardly be defined by England, or the Mongols by Mongolia. In Finland we come to another and striking example of an ethnic distribution much wider than the country to which geography has given the name of the people. The Finnic family extends widely through Northern Europe, and may be regarded, indeed, as the European or westernmost division of the Ural-Altaïc family. The distinction of Finno-Ugric is used to designate this wide distribution of the Finns through Finland Proper, and also in Esthonia, Lavonia, Courland, and other parts, even to Hungary.

Wide geographical range of the Finnic family.

Of course, the ethnic analysis is here confused with the contradictions of different authors who have attempted to give the ethnography of the races under consideration. Some restrict the Finns virtually to the country which bears their name. Others make the Lapps, the Permians, the Ugrians, and several others to be subdivisions of a family which they define as Ugro-Finnic. Fortunately an understanding of the ethnic characteristics of the peoples under consideration does not necessarily depend upon the manner and correctness of the classification.

Difficulty of defining the Ugro-Finnic races.

Of all the races classified as Finno-Ugric, every branch of the stock, with the exception of the Lapps and the Ostiaks, have passed into the civilized life. It is not meant that they have all risen to the refinement and elegance of

the peoples of Western Europe, but they have abandoned nomadic pursuits as such, and have become agriculturists, merchants, and owners of flocks. The Lapps and the Ostiaks, as we shall see hereafter, are less advanced, still hanging to their old barbaric dispositions and methods of life.

Slight progress of the Lapps and Ostiaks.

Whatever classification we may adopt for the peoples now to be considered, we may properly take up the races one by one, and consider them in the usual order. Finland is thought to signify Fen Land, from its physical character. The country reaches beyond the 70th degree of north latitude, and no part of it is below the 59th degree. This emplacement is sufficient to indicate the severe character of the climate. The country has an area of about a hundred and forty-five thousand square miles; but a great part of this area is water rather than land—a morass of reeds, inhabited by waterfowl. The coast is eaten in with many fiords, and outside the landline lie many small islands. The country seems, as a whole, to be but lately lifted from the sea. Indeed, geology indicates as much, and the process of emergence still goes slowly on.

Physical character of the Finnish environment.

The population of the country amounts approximately to two million. Of these, about six sevenths are of the native race, the remainder being Swedes, with a few Russians, Germans, Gypsies, and Lapps.

The population; tendency to the agricultural life.

Notwithstanding the high latitude, Finland submits to agriculture. For this the southern parts are best adapted. In favorable situations the principal grains of the north temperate zone may be produced in fair crops; but such products have to contend with the exigencies of the climate. The Finns understand the disadvantages at which they are placed, and seek to encourage agricultural pursuits. They have established in different parts of the country no fewer than ten colleges for instruction in agriculture and kindred branches of natural science.

VIEW IN FINLAND.—SLEDGES AND REINDEER.—Drawn by E. Viollat.

The resources of the country are multifarious. One of the most profitable

pursuits is the raising of cattle. Another is the prosecution of the fishing industries, notably of the herring fishery, which is as fine as any in the world. The Finns have engaged in foreign commerce, and export very considerable amounts of their overplus to

Cattle raising, commerce, and the industrial arts.

erected for the production not only of articles of metal and wood, but also of cotton fabrics, woolens, paper, leather goods, candles, and soap. There are also sugar factories, tobacco warehouses, and distilleries. The aggregate product of the manufacturing establishments is estimated at a value of seven

SHIPPING AND HARBOR AT HELSINGFORS.—Drawn by A. de Bar.

the North European countries. Their mining industries are also of considerable importance. They make iron successfully, and work their copper and tin mines with profit. Stone quarries abound, and out of these marble, granite, limestone, and quartz are taken in great quantities.

It will be seen that the conditions of successful manufacture are here present. Works of various kinds have been

million five hundred thousand dollars. Meanwhile a merchant marine has been created, and Finn ships to the number of about two thousand are abroad on the northern seas.

It will thus be seen that, contrary to the apprehension of Western Europeans and Americans, a civilized life of considerable extent, variety, and importance has been created in Finland. The rail-

Misapprehensions respecting the civilization of the Finns.

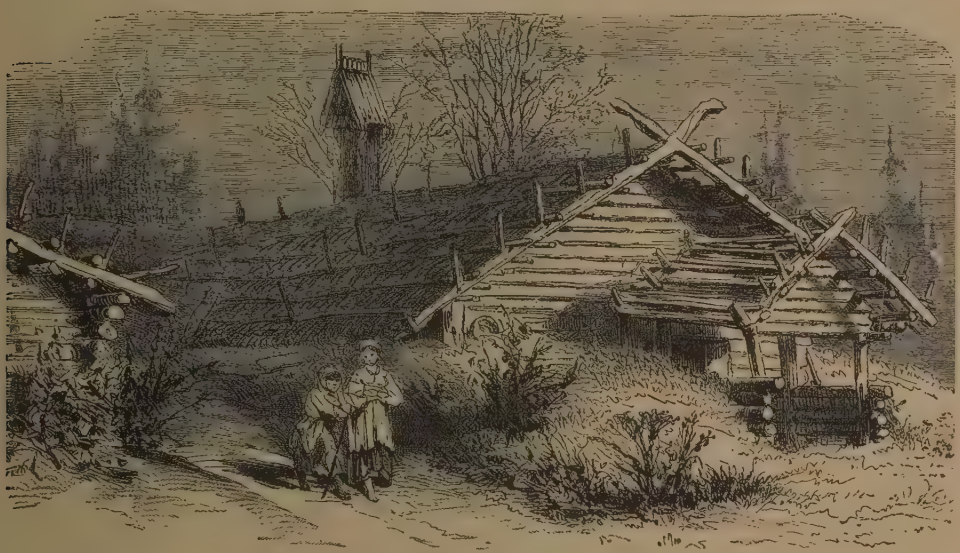
ways of the country aggregate more than five hundred miles. Many canals also have been constructed, and more recently the telegraph has brought the principal cities into connection with the great nations of the earth.

Under such influences the Finnish character has greatly improved. From the nomadic hunters and fishermen that they were, they have become a people of upright character and progressive spirit. There is said to be in the mental constitution of the race, as it now is, a mixture of subordination and good faith, with a spirit of independence and individuality that might well characterize the Germans. The intellectual habit of the Finns, however, has its drawbacks. Their old Mongolian descent still appears in a half-indolent disposition and a revengeful trait which asserts itself at times in the Indian manner. There is also noticeable a certain heaviness and stoicism which are not agreeable to the more enthusiastic spirits of the peoples of Southern Europe.

The Finnish family has much that is admirable. Monogamy is the law of the sexual union. There remains among the people a measure of that indifference to sentiment and affection between man and woman of which we have spoken in reviewing the character of the Eastern Asiatics; but the home life and habits of the Finns have prevailed over the ethnic disposition, and there is much domestic happiness.

Law of the sexual union; Finnic language.

The language of the Finns proper has been much praised by Finnic scholars. Dr. Rask has declared it to be one of the most harmonious varieties of human speech. The language of Finland is designated as the Suomi, and this is most highly developed of all the dialects, with the possible exception of the Magyar, of Hungary. The Suomi is fundamentally a monosyllabic language in the agglutinative stage; but there is noticeable in it an approximation to the Aryan type. Just as the Finns themselves, as a race, seem to grade off toward the Indo-Europeans, so the language tends to the Aryan character. It



HOUSE OF FINLAND.—Drawn by E. Moynet, from nature.

has become in part at least grammatical, as that word is understood in the West. The agglutinative peculiarity gives way to some extent to inflection, to grammatical terminations, and to the combination of words according to their form as well as according to place.

In the development of their language the Finns have had a large freedom, and the forms of expression have been perfected not only in structure, but in sonorousness and elegance of utterance. All of the Finnish races have tended to the same results in linguistic development; but the Suomi and the Magyar have reached the highest stage of elegance and perfection.

Promising literary development of the race.

It is in these tongues that the literature of the Finns has been mostly expressed. It would appear that no nation of Europe has had proportionally a larger intellectual activity. Scholars began to be acquainted with the literary product of this race about the middle of the sixteenth century, when the first book in Finnish was printed. Since then at different epochs Western scholars have dipped into the letters of Finland, and have found the product to be of the greatest variety and importance. Linguists of such note as Dr. Elias Lönnrot and Professor Max Müller have been surprised at the poetry and philosophy which this rude people of the far north have produced. These learned men have even compared the Finnic epics with the great productions of the Greeks and the East Indians. The Finnic literature has branched out into many varieties: philosophy, fiction, history, criticism, and the drama. There is also a great production of proverbs, legends, tales, folklore, and the like, which in the published form might supply a modest modern library.

The civil status; Finland overborne by Russia.

The religious status of the Finns is involved in their political and constitutional history. Finland was for about four centuries an object of contention between Sweden and Russia. The original independent tribes of the country passed under Swedish sway as early as the fourteenth century, and the institutions of Sweden were established with her government in Finland. But at length Russia began to press the Swedish outposts, and Finland was contended for in several wars. The battle finally went, in 1809, in favor of Russia. Though the Finns themselves made common cause with the Swedes, and preferred to remain as a part of Swedish nationality, they were overborne by the armies of the czar, and their country transferred to his dominions.

First a Protestant, afterwards a Greek Catholic people.

Meanwhile, with the outbreak of the Reformation in Germany, Sweden went in the wake of the Teutonic revolution, and became, perhaps, the most Protestant of all countries. The Finns under her auspices were converted from their old Shamanic idolatries and brought into the fold of Protestant Christendom. The conquest of Russia carried at length the rights and prerogatives of Greek Catholicism into Finland; but the Protestantism of the inhabitants has never been more than partially subdued.

Finnish traditions and myths; the Jotuns.

Ethnically considered, the Finns have a history, or at least a tradition, almost as interesting as that of any other race. They appear to have occupied their present territories from immemorial ages. As far back as the time when the Norsemen of mediæval Europe began to make themselves known by their adventures, stories were spread abroad of the gigantic Ugrians, or Yugorians,

as they were sometimes called. Pritchard is clearly of the opinion that this signifies the aboriginal Finnish race. The barbarians, so named, were also called Jotuns, and this name recurs many times in the sagas of the Norse.

The Jotuns appear to have corresponded to the Gigantes, or Titans, of Greek mythology. The attributes of both were the same. The Jotuns were the enemies of gods and men. Such is the character given by tradition to the aboriginal inhabitants of Finland. These were the barbarians who occupied the land aforetime long before the coming of the Swedes.

Traces of such a race are discoverable in Latin literature as late as the sixth century. Adam, of Bremen, is authority for the statement that the old gigantic Finns were superior in strength and swiftness to the wild beasts of the forests. Still further back in the pages of Tacitus we catch glimpses of the same people. It appears, however, that long before the Swedish conquest of Finland the natives had begun to plant themselves in fixed communities and to approximate a civilized life.

Classical references to the race.

CHURCH AT CABOROVA.—Drawn by Riou, after a sketch.

With this change came also physical, as well as mental, modifications by which the Finns were transformed into their present character. To this day they are a strong and hardy race, though their

Personality and ethnic traits of the Finns.

stature, instead of being great, as it is represented in tradition, has fallen below the average. The features preserve many Mongolian lines. The eyes are set obliquely, rising at the outer angle. The cheek bones are projecting. For the rest, the features are broad and flat. The forehead is low and square. The head is globular, thus conforming to the Mongol type. The eyes, however, are gray and bright, indicating a modification toward Scandinavian and German characteristics. The Finnish mouth protrudes, and the lips are thick. The nose is short and almost level with the face, at least in the upper part. There is a peculiar indication of strength about the shoulders and neck. The latter part is thick and strong. The hair, like the eyes, approximates the Teutonic type, as also the complexion, though the latter is still browner than that of any Aryan Europeans. In weight, the Finns are about the average of Western peoples.

FINNS (GULF OF FINLAND)—TYPES.—Drawn by E. Viollat.

In intellectual character the people most resembles the Mongols; but the Mongoloid type has been greatly refined and improved. The old temperament, however, survives. The Turanian gravity may easily be seen in the Finnish manners. They are taciturn, and under emotion retire into themselves. In conversation, even under excitement, they gesticulate but little, and their sonorous words are uttered with great deliberation. They rarely laugh, and their songs have the keynote of plaintiveness, sorrow, and melancholy.

Strongly Mongoloid in intellectual characteristics.

Another circumstance in the ethnology of the Finns is their supposed connection with the Basques of Spain and the old Etruscans of Italy. There are traces of identity in the Basque and Finnish languages; but these may be accounted for on the ground that the Celts, who originally peopled the Spanish peninsula, had traversed or inhabited Mongolian countries, thus gathering elements of speech that became common to themselves with the Finns.

Race affinity of the Finns and the Basques considered.

LAPLAND SLEDGE.—Drawn by Freeman.

There is still another and higher view, and that is that original elements in the languages spoken by the Brown races of mankind may have floated westward with the ancestors of the Basques in one direction through Northern Africa and into Southwestern Europe, while the same elements flowed by another channel in a northeasternly course, until they were diffused through all the streams of the Asiatic Mongoloid tongues. This supposition has warrant of fact, though it involves the preservation of linguistic forms through continents of space and ages of time!

As we have said above, the Finnish race of Northern Europe is made to include not only the Finns proper, but also the Lapps, the Esths, the Permians, the Woguls, the Ostiaks, and the Magyars. These in the aggregate make up the Uralo-Finnic group of nations. While we may not particularize all of these nations and tribes, we may properly consider several of the more important, beginning with the Lapps.

Extent of the Uralo-Finnic division of mankind.

This people, as we have said, repre-

sents the barbarian or less improved division of the Finnic race. Their country is the northwestern extreme of Europe. Only the broken north of Norway runs out further into the Arctic ocean. The situation, as will be seen at a glance, is far less favorable than that of Finland for the development of a progressive and civilized people.

Position of Lapland; rigors of the climate.

Lapland is, in its greater part, above the arctic circle. The rigors of the climate are extreme; but there is, nevertheless, a relaxation of climatic conditions beginning with May and ending with September. January has no sun, and during that month the thermometer falls to fully fifty degrees below zero. February is the season of great snows, and with March the rigors of winter are somewhat modified by the returning sun. The short summer comes in suddenly in June, when the forests take the leaf. But the temperature of July and August hardly rises above 50° F.

Nicknames of Lapp and Lapland; aspects of the country.

The names Lapp and Lapland are not known in the native vocabulary. As usual, foreign nicknames have been imposed upon both country and people. The native name of the country is *Sabme*, and this the people use in speaking of their land. The country is, for the greater part, a desolate region of alternate lowland and swamp; but this rises in some parts into wild and picturesque scenery. The region presents strong contrasts—such effects as artists might well seek for suggestive pictures.

A great part of the country is covered with native forests of pine and spruce. The fruit trees of the temperate zone find here no season in which to yield their fruit. The marsh lands produce abundantly of those berries which are capable of flourishing in cold, wet situations. The lack of fruits and general vegetation, however, is largely compensated by the abundance of fish and waterfowl. With these, by river and lake and shore, the country teems, in so much that the inhabitants, whether rude or civilized, can hardly ever lack for a supply of cheap food.

Race connections of the people; foreign impact.

The origin of the aborigines of Lapland has not been traditionally determined. We have been left to ethnic and linguistic facts in settling the race connections of the people. It is known, however, that several centuries ago the Lapps were crowded from their seats in Finland and pushed beyond the arctic circle. Here they have been permitted, to the number of perhaps thirty thousand, to settle and remain without further disturbance. The true Lapps, however, constitute only a fraction of the people of Lapland. Many foreign elements have been thrust in upon them. The Swedes have occupied considerable districts of territory. The Finns from the south have possessed themselves of other parts. A few foreigners from countries more distant have penetrated the territory and made them homes.

Principal divisions of the Lapp stock.

The Lapps are divided into three classes, according to their situation and pursuit. Those of the shore are called Sea Lapps, the woodland people are known as Forest Lapps, and the hillsmen as Mountain Lapps. But the lines of demarkation are not strongly drawn between places and pursuits, and all the people of Lapp descent have a tolerably uniform race character.

It will be understood that Lapland is a geographical rather than a political entity. The country belongs in part to Norway, and the remainder—much the larger portion—is divided among Swe-

den, Finland, and Russia. The inhabitants are distributed accordingly. The Lapps are subjects of this country, or the other, according to their situation.

FOREST LAPP FAMILY—TYPES.—Drawn by Flameng.

The manner of life depends upon the suggestions of the environment. Those of the coast spend almost their whole time in fishing and fowling. The gathering of eggs is a leading business. The people are skillful with their boats and nets. Some are trappers on the shore. Each man has his hut, and the better classes add a field, which they cultivate in a rude manner. The nomadic life is better represented in the Forest Lapps and the mountaineers. These live, as a rule, along the edges of great forests, where they build their hovels and storehouses.

Manner of life determined by the environment.

The population of the last named class fluctuates a good deal, according to the season of the year. With the approach of winter the people drive their little herds to the south, and then return with the next spring. The hunting season is in the fall. For a few

Population fluctuates with the season.

weeks in summer they permit their reindeer to run at large. The habits of the animal are well known, and the Forest Lapps have a way at the close of the season of belling a leader, and with him they gather the other reindeer and bring them back to domestication and service.

The rudest of these people are the Mountain Lapps. They also have the nomadic habit, and frequently descend from their hills to the seacoast. Sometimes bands of them go into Russia, where they are not welcome. So much do they wander that it is unusual for them to remain a week in any one place. They live almost wholly on animal products, to which they add a coarse bread made of rye or barley. Their only commerce consists in the exchange of articles of their native food for fish. Frequently the Mountain Lapps are seen in the service of the Sea Lapps, who are much more advanced, and who hire their countrymen to draw their nets, watch their flocks, or till their fields.

Rudeness of the Mountain Lapps; wandering habits.

The wandering habit is so strong with the Laplanders that many of them are seen in the small towns or cities beyond the borders of their own country. There they remain for a while, and then return. They may be found in the villages on the coast of Norway, at many places in Sweden, and, as we have said, beyond the borders of Russia.

The Lapps, having no country in the political sense, pay tribute to the several nations under whose authority they live. They have no constitution and no political methods of their own. Socially, the old institutions of Asiatic barbarism still hold. These facts are shown in their manner of life. They build only huts and tents. The greater part dwell in the latter. The Lapp's wigwam is made of bent poles covered with cloth. An aperture is left at the center for the escape of the smoke. The reindeer skin furnishes the men with trousers and shoes. Furs are plentiful, and the body is wrapped in these in winter. Over the head the true Lapps wear a kind of cowl; but many have substituted the fur cap of the Russians.

No political life; houses and clothing.

The Sea Lapps have better houses, and, in general, a better method of life. The Forest Lapps are hunters who, until recently, used only the bow and arrow. Socially, the institution of marriage is recognized, and polygamy was the usage until it gave way to the pressure of Christian customs. The wife is purchased from her parents. The usual exchange is reindeer. If she be one of the nobility her lover will have to pay, perhaps, a hundred reindeer in exchange. Peasant girls are purchased for twenty. If the husband be rich, he may purchase another wife, for the custom of the race does not forbid it.

Sea and Forest Lapps; manner of marriage.

From these usages it will be correctly inferred that Shamanism has been the prevailing religion of these people. The old idolatrous and superstitious beliefs still have a strong influence over their minds and conduct. For the rest, however, the barbarian beliefs and practices of fetichism have given place to a nominal Christianity. This, of course, is no more profound than the genius of the race is capacious. The religion of each district is determined by the political dependency. Those Lapps living under the authority of Norway are German Lutherans, as are also those living under the rule of Sweden and Finland; but those who belong to the Russian division of the country profess Greek Catholicism.

Christianity has displaced the old Shamanism.

Whatever may be the particular faith

in any place, it may be seen that the old gods and demons of heathendom have a stronger hold on the popular imagination than have the deities and saints of Rome and Constantinople. The old pagan god of the race was called Radien Athzie. He is the creator; but he had assistants, chiefly the virgin Ruona Neid. There is a god of beasts and a god of

The Shamanic pantheon of the Lapps.

LAPLAND CAMP.—Drawn by Flameng.

fishes. Some of the deities are good and others bad. Each must be propitiated and worshiped according to his kind. The people believe in charms and magic. Their soothsayers correspond in office to the medicine men of the North American Indians.

In the language of the Lapps we find but few traces of that grammatical development which we have noted in the speech of the Finns. Lapp is monosyllabic and agglutinative simply. Cases are formed by postpositions. The verb has many moods and tenses, or, at any rate, combination of forms which answer to mood and tense in the grammatical languages. Small as is the total number of the Lapps, they have several dialects, each little tribe speaking in its own way. It could hardly be reckoned that such a race has before it a large and civilized career, but history has its surprises.

Character of the Lapp language.

Ethnically the Lapps are well discriminated. The first peculiarity which may be noticed is their smallness of stature. They are indeed one of the smallest of the existing races. We see them in a striking example of that decline in the bodily stature and strength which becomes noticeable almost all around the earth as

Ethnic characteristics of the people; physiognomy.

we approach the arctic circle. True, there are some exceptions. We note with surprise the tall, almost gigantic, stature of many of the Swedes and Norwegians. This eccentricity of race is accompanied also with the blonde quality of complexion, including the ruddy skin and blue eyes in their most pronounced development.

Тэн гудйк што Иммель нит шабэшій тан альме, што иджес Альге, эхтушэнтма эндій, тэн варас што юкьянъ, Кіе Сонне віер, ій майкьяхъ, а лехъ сонне агеealмуш.

Sillä niin on Jumala mailmaa rakaſtanut, että hän andoi hänen ainoan Poikanſa, että jokainen kuin uſkoo hänen päällenſä, ei pidä hukkuman, mutta ijankaikkiſen elämän ſaaman.

EXAMPLES OF LAPP AND FINNISH.
(1) Russian Lapp, (2) Finnish.

For the greater part, however, the races of men become dark-complexioned along the arctic line. This is evidently the natural tendency, and the Swedes and the Norwegians are to be interpreted in the matter of their peculiarities by their ethnic affiliation with the Germans. The force of race has in their case been sufficient to bear up triumphantly against the pressure of climate.

The Lapps, however, reveal the general law. Their skin is a brownish yellow, and their eyes dark. The face is of the Mongolian type. The forehead is broad and low. The cheeks protrude above, and are hollow on the sides. The chin is sharp and the lips thin. A peculiarity of the form is noticed in the neck and head. The latter is globular, and is set on a short, round neck. The one feature in which the Lapps depart from the Mongolian characteristics is the nose, which instead of being flat with the face is well elevated and well formed.

Cranial character; bodily weakness of the race.

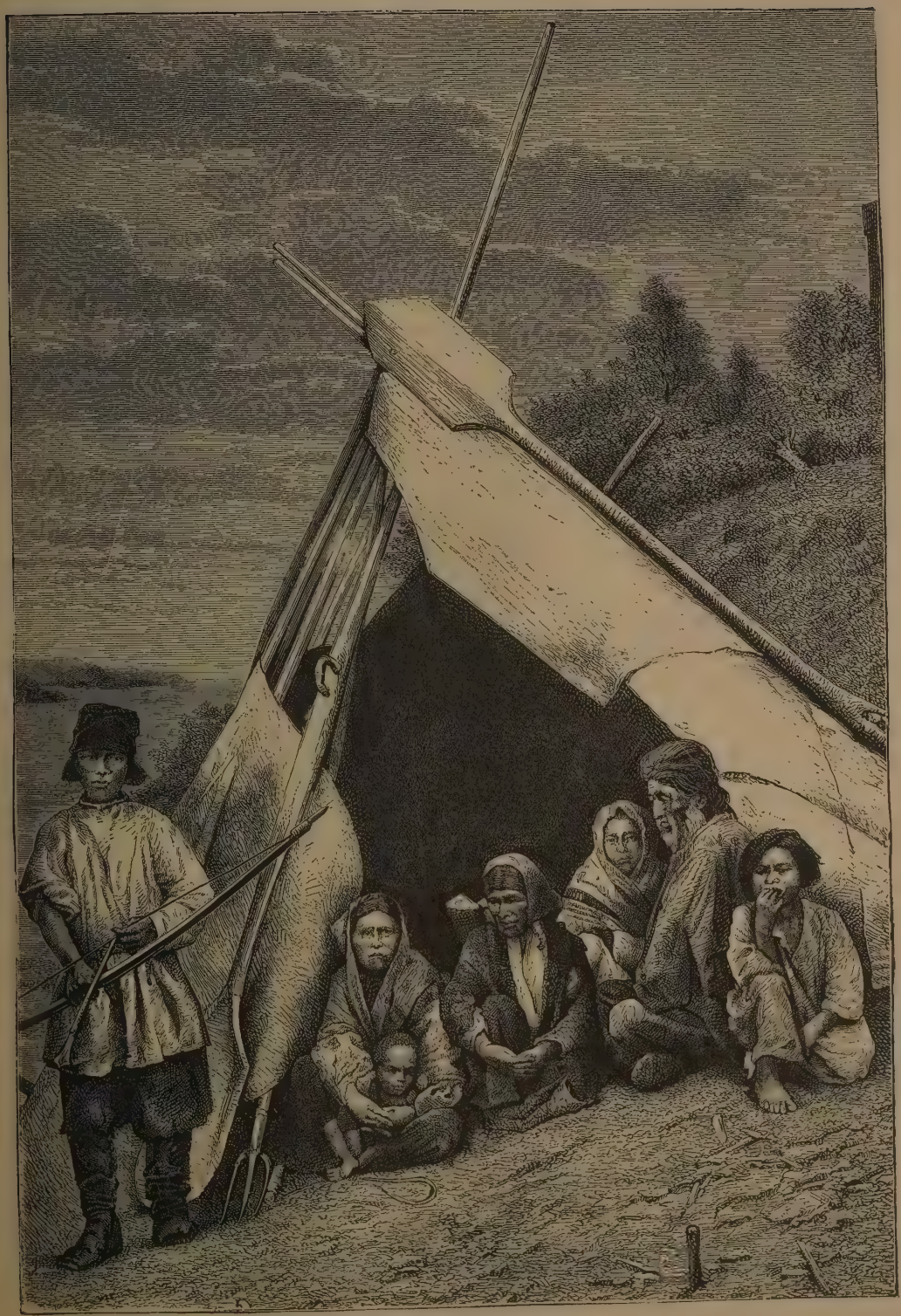
In harmony with the smallness of the person, the Lapps are weak in bodily power. They have no great endurance. Application to physical tasks soon exhausts their strength. A stalwart European or American might easily overcome several Lapps in physical contest, whether of labor or battle. Our interest in the race is diminished by the fact that the whole people representing the Lapp stock number no more than a few thousand souls.

CHAPTER CLXV.—OSTIAKS, ESTHS, MAGYARS.

ETHNOLOGISTS and linguists generally associate with the Lapps the Ostiaks, who have their seats in the basin of the river Obi. A few of the same race are found further on, along the Yenisei in its lower course. They are regarded, wherever they may be scattered, as belonging to the same stock with the Lapps, and as descended from the Ugro-Finnish stem. The Ostiaks are properly considered along with the Lapps, because of the similar development of the two peoples.

Numerically, the two branches of the common race are about equally strong, having each a total of twenty-seven thousand. The similarity of language indicates clearly the ethnic unity of the peoples under consideration, and the personal peculiarities of each are the

Ostiaks compared with the Lapps.



23 OSTIAKS OF THE YENISEI—TYPES AND MANNERS.—Drawn by E. Ronjat, from a photograph.

same. The manner of life also runs on the same plane. Travelers have observed, for instance, among both Ostiaks and Lapps a high degree of hand-skill in the carving of wood and bone. The methods of tanning skins are the same with both races. The decorations of their garments, weapons, and boats are alike, and the chase is prosecuted in the same manner in the valley of the Obi and in the old pagan superstitions and myths are the same in both the countries under consideration.

The Ostiaks live by hunting and fishing and such poor trade as they carry on with the Russians. From the latter they obtain their rye and barley from which their course bread is produced. The main reliance, however, is upon

Means and methods of subsistence.

FAMILY GROUP OF OSTIAKS—TYPES AND COSTUMES.—Drawn by E. Ronjat.

the morasses and dark woods of Lapland.

We note again a similarity in the tradition and mythology of the two peoples. All of the descendent races of the Finnish stock have indeed the same quality of mind and imagination, but in very varying degrees of development. The melancholy tones of the Finnic and Lapp poetry and music are heard again in the rude ballads of the Ostiaks, and

Intellectual sympathies of the two peoples.

flesh food. The people, as are nearly all the races of the North, are eaters of raw meat. Among the Ostiaks, as everywhere with the Ugro-Finnic tribes, the reindeer is the principal animal. As the tribes develop they begin to become herdsmen and to breed cattle, thus introducing the more profitable life of agriculture and stock-raising.

In stature, the Ostiaks are low, but not such pigmies as the Lapps. They are generally thin in habit, and are better

formed than the Mongolians of Eastern Asia. The globular skull, however, is strictly Mongoloid. The prevailing complexion is brown, and the eyes are dark. The forehead is low, and the nose, instead of rising, as in the Lapp physiognomy, is broad and flat. The lips differ also from those of the Lapps, and are thick and heavy. The women are much fairer than the men, and have been regarded by travelers as having beautiful faces. The disposition also has received not a little praise. The people are upright and generous, little disposed to brawling or robbery. On the Russian border the natives have been provoked by their masters, and having a revengeful disposition, make what reprisals they can in property and life.

The Ostiak stature and features.

ESTHONIAN PEASANTS—TYPES AND COSTUMES.—Drawn by E. Viollat.

By common consent the Esthonians also belong to this group of peoples. The country of the Esths may be said to be politically in the heart of the Russian empire. It lies against the gulf of Finland, and the province of St. Petersburg. Southward the boundary is Livonia, and on the west the Baltic. The country has an area of not quite three thousand miles. It is a plain, extending gradually to the gulf of Finland, where it is broken off in precipices. There is in the landscape much of that desolation and gloom which we have marked in nearly all the countries possessed by the Ugro-Finnic peoples.

Country of the Esthonians.

Not much is known as to the time and circumstances of the settlement of the Esths in the Baltic countries. Indeed, we find among most of the Finnic tribes few traditions, or none at all, of their migration from place to place. We may note in this connection a general tendency of all mankind to claim priority of occupation rather than invasion as the basis of their territorial rights. For this reason we are left to the testimony of language and other ethnic identities and diversities to discover the race connection between the different divisions of mankind. In this case it is demonstrable that the Esths are of the Finnish family, but not demonstrable in what manner they became separated and settled in the country which they now occupy.

Uncertainties of the tribal history of the race.

Numerically, the Esths are one of the strongest divisions of the Ugro-Finnic family. They number about six hundred and fifty thousand souls. Their institutions—so far as the same are native—are strongly Mongoloid. This is true also of their physical and personal character. The manner of life is strongly determined by natural environment. No country of like area has a greater number of lakes than has Esthonia. The forests are great and gloomy. Immense woods of birch and fir stretch here and there. That part of the country which has been cleared and devoted to agriculture shows a good soil. The winters extend through two thirds of the year, and are separated only by a brief flash of growing summer weather just after the solstice.

Kinship of the Esths; their manner of life.

Into these conditions the people are fitted in their pursuits. They devote themselves greatly to their fisheries, but they have proceeded well into the civilized life, and have become stock-raisers and agriculturists. They are industrious, and perhaps the most prosperous of the Finnic race. Politically, their country is a province of the Russian empire. They have a certain measure of local government, and a governor general, who administers affairs from Riga as his capital.

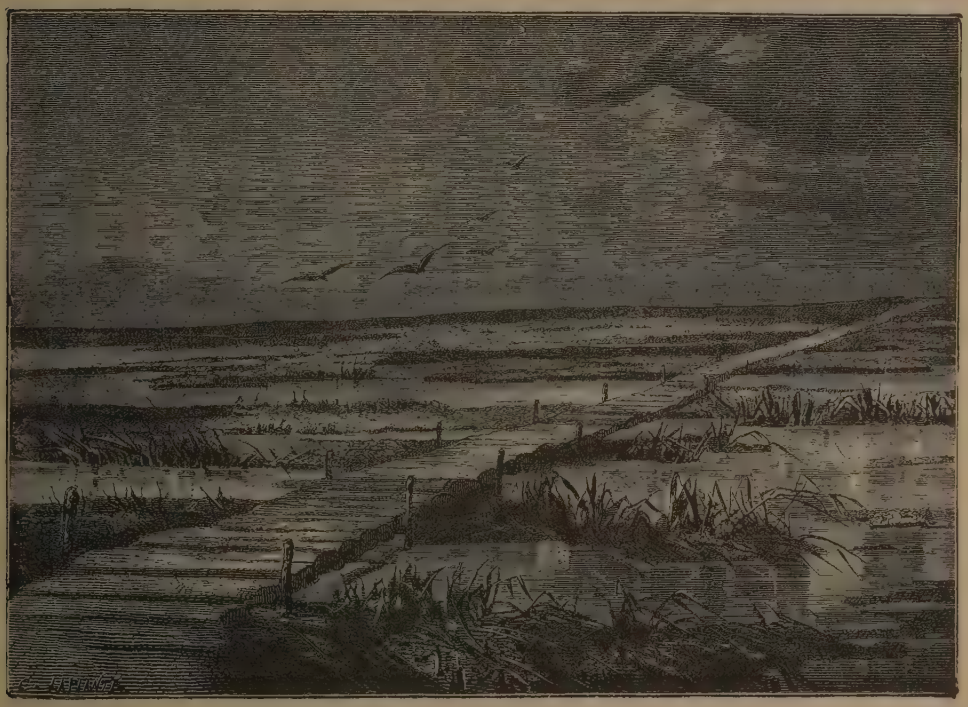
The language of the Esths, like the Finnish, has advanced considerably toward grammatical forms. There are two dialects, each of which has been developed and fixed by a copious literature. This includes folk-songs and traditions. It is noticeable that the same mythology and superstitions are repeated by the Esths which one hears in his journey through Finland. A few literary attempts of a more ambitious kind have been made, but nothing comparable with the vast song and story of the great nations of Western Europe and North America.

The Esth language and incipient literature.

Religiously, the Esths began with pagan idolatries, and have ended with Lutheran Christianity. The old faith has disappeared among them more com-

pletely than in Lapland, or even Finland. Institutions of religion and education have sprung up. In these, there is a strong contest between the Lutheran and the Greek Russian parties. Each of the six districts into which the country is divided has well-conducted schools, but education is by no means universal. The Teutonic idea of education

The Greek Catholic Church contends with Lutheranism.



LIVONIAN LANDSCAPE.—View Near Volmar.—Drawn by D'Henriet.

ting the nobility to the neglect of the folks prevails, and the attendance upon the schools is greatly diminished by this pernicious opinion.

We need not further enlarge upon the character of this group of nations. Their importance in the ethnic scale is hardly to be estimated by their present numbers or influence among the civilized nations, but rather by the facts which they contribute to a true understanding of the

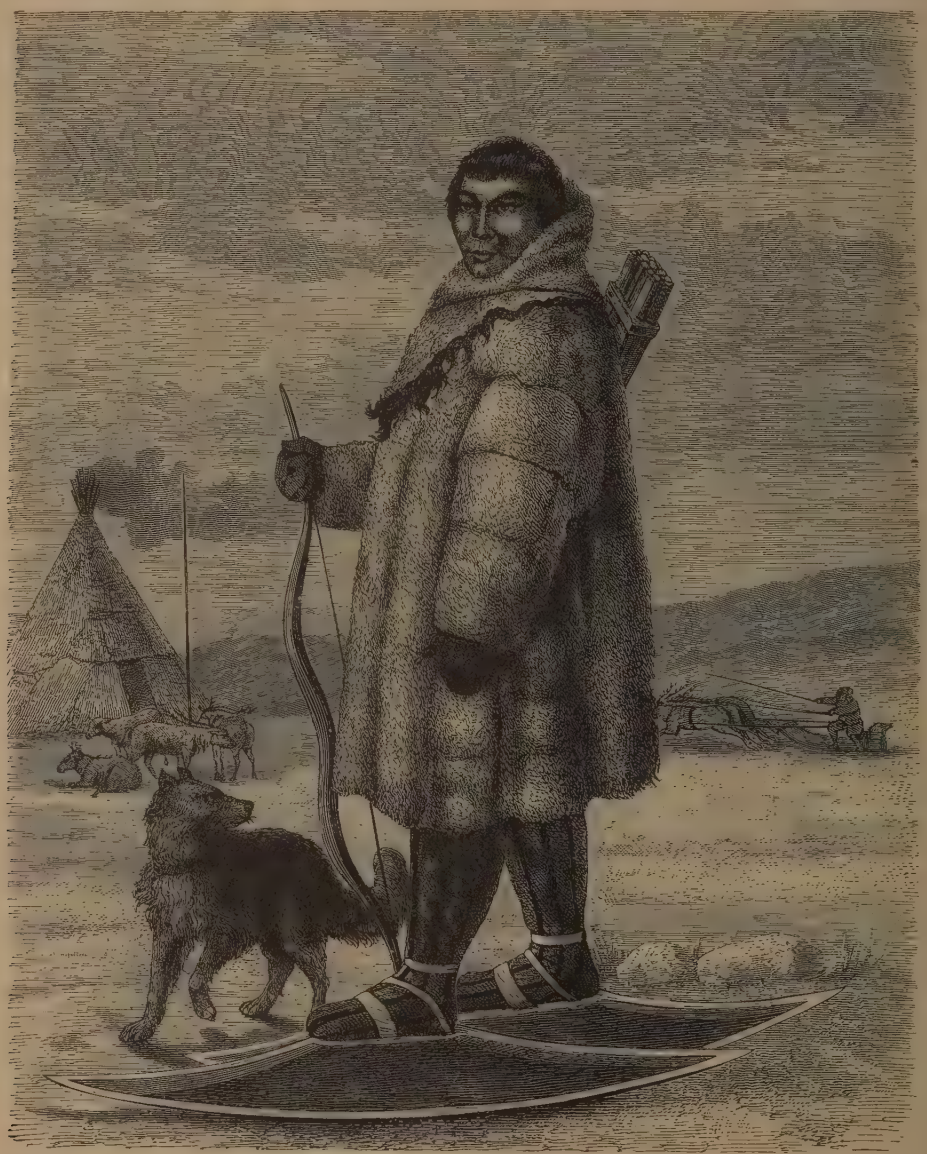
General view of the Uralo-Finnic races.

history of mankind. They show conclusively the possibilities of the human dispersion over the earth, and the peculiar form and emplacement which it presents. Little would the inquirers of the seventeenth century, and much less of any preceding century, have supposed the existence of such far-reaching ethnic relations as are now known to hold together the severed divisions of our race. There still remains to be noted what may be called the extreme example of the Mongoloid dispersion into Europe. This is found in the Magyars, of Hungary, and to that remarkable people we now give a brief notice.

In the first place, we should remark the fact that the movement of a given tribe of people may carry such tribe, or people, to so great a distance that it will become diffused and at length modified into an-

Philosophy of migration as affecting race character.

other ethnic character. The outflow of all streams into larger waters furnishes a physical example of like diffusion.



FINNO-UGRIC HUNTER—TYPE AND COSTUME.—Drawn by H. Rousseau.

The river running into the sea or lake carries its own water for a short distance from the shore, and is then lost in the floods. Even the greatest volume or current in the world will lose under such condition its own character. The Amazon can carry his huge tide a hundred and fifty miles into the Atlantic, but after that the fresh water volume can no longer be found—only the brine.

The human movement is of like kind. A tribe of men removing within the territories of another race is gradually

HUNGARIAN LANDSCAPE.—Danube Valley and Chateau of Presburg.—Drawn by D. Lancelot.

assimilated by two general forces, one natural and the other human. Nature does her work in a given locality on all men alike, and tends to make them for that place of a common type; but human associations perhaps do more. The immigrant tribe parts with its blood and its manners also. It takes up other blood and other manners until it is no longer itself. The process may continue until ethnic characteristics are either wholly obliterated or reduced to a new form.

Difficulty of deciding certain race connections.

In such cases it is difficult for the ethnographer, the historian, to determine the proper treatment of the transformed tribe or people. Once and again in the preceding pages we have come into contact with facts of the kind here described. We have found such peoples as the Turks—the Osmanlis—who have drifted so far and become permanent in a locality so different in natural and human surroundings from the one left behind that they have been transformed from the Asiatic to the European type—at least in part. Should the transformation lead us to classify them with Europeans rather than Asiatics?

Problem presented by the Magyars of Hungary.

Another instance of this kind is that of the Magyars, of Hungary. The native stock of this people is clearly and indisputably Mongoloid. But their emplacement so far to the west of the Euxine has brought them under European conditions, till it is not wholly warrantable to class them freely with the Asiatic stock from which they are descended.

All things considered, however, it is better to retain the original lines of descent and to make allowance for the modification to which a given people has been subjected. The Magyars are out of Asia. They are a Turanian race, which has made its way at some early period into its present environment. It is believed that the westward movement which first brought the Magyars within the limits of Hungary dates back to about the close of the ninth century. At that time the migrations began from the region of the Caucasus, and perhaps from the country between the Don and the Dniester—movements which brought the first Magyar tribes to the West.

Magyar tradition of Almos and the Seven Tribes.

Of these tribes there are said to have been seven in the old nation. They were under the leadership of their prince Almos. They already possessed the beginnings of civil institutions. There was a government among them based on democracy. There was a guarantee of justice to all and of equality among the members of the tribes. In this order they conquered. The territory of Hungary was overrun, and Transylvania subdued. Expeditions were made into Moravia which brought the invaders into connection with Germany. Indeed, there was from the first an interfusion of the Magyars among the eastern Germans. The modern Hungarian race has arisen out of these conditions, being essentially Magyar, but strongly modified by Teutonic and Slavonic influences.

Extent of Magyar dispersion in the Middle Ages.

We should not fail to note the continuance of these Hungarian migrations. They occupied a great portion of the tenth century, and extended far into Europe. Tribes of Magyars penetrated to the North Sea. Some reached France and Italy, and others the borders of the Black sea. Though they had been first invited by Arnulf, of Germany, to make war on the Moravians in his own interest, they presently became a terror to the mediæval German empire. Henry I and Otho I made war upon them and brought their expeditions to an end.

Then the Magyars began the development of their social and civil institutions within the borders of Hungary. Prince Gejza took a Christian princess to wife, and became himself a convert. His son was that same Saint Stephen who may be said to have laid the foundations of Hungary. A great change was effected through his influence. The Magyar kingdom arose. The race was evangelized to orthodox Catholicism. Unfortunately, the old tribal democracy was replaced with a system of feudalism, in which civil and religious elements were combined. Christian bishops and monks founded schools, and the ecclesiastics rose to power in the Church. They became the fellows of the Magyar nobility, and under the powers of the two the people fell into a condition of suppression and poverty. Many wars followed, until the Hungarian kingdom at length, within the present century, emerged sufficiently to join its name in the compound title of the empire—Austria-Hungary.

Political and religious evolution of the Magyars.

The student of history knows well how the Magyar race and the Hungarian power, as a political fact, have interposed against the aggressions of other Asiatics. The fifteenth century witnessed their struggle against the Turks. They constituted at length a breakwater against Asia. Asiatics themselves, they showed in their European development the ability to contend with the forces behind them.

They turn against the Asiatics.

INTERIOR OF HUNGARIAN HOUSE.—Drawn by L. Baader, from a sketch by E. Reclus.

The domestic institutions of the Magyars were fixed, in the first place, by conditions that were wholly Asiatic. The family was Asiatic. It was organized in the general way that prevailed among the Ural-Altaïc nations. Monogamy among these peoples was the principal usage, but not the unvarying law. Further eastward the Mongoloids became more and more polygamous. In the western parts of the Mongolian dispersion the social system was determined by the two great religions with which

System of Magyar marriage; polygamy displaced.

the migrating tribes came into contact—Islam and Christianity. The Ugro-Finnic peoples became strongly Mohammedan or strongly Christian, according to geographical emplacement. The Turks were found to be—as they have continued to be—the great exemplars of polygamy. The Magyars for their part, becoming Christian, became monogamous. The Asiatic subjection of woman, however, remained among the Hungarians as one of the strong evidences of the Eastern origin and prevailing sentiment of the race.

GARDEN WOMEN (ENVIRONS OF PESTH)—TYPES.
Drawn by D. Lancelot.

The Hungarian social system is not to be admired, even to the present day. It lacks equality and freedom. The nobility and Rome have united in the subjugation of women as well as in the subjugation of the common man. There remain, however, sentiments of the old race freedom, and the present descendants of the Magyars are among the strongest and bravest peoples of Eastern or Central Europe. For the rest, the social life of the Magyars approximates the common European character, and need not detain us with its special features and tendencies.

The recent society of Hungary may be said to date from the year 1867. It might almost be said that the Hungarian rebellion and revolution of 1848 were successful. Much more than in other parts of Europe the effects of this great movement were here permanent. It was not, however, until the emperor, Francis Joseph, had been struck the terrible blow at Sadowa that the Hungarians were able to make their demands imperative. They then forced their country to the front, and in 1867 a national ministry was formed and recognized; Hungary took her place in the dualistic system of the present monarchy. This political and national movement had a strong influence on

Social faults; recency of Hungarian society.

society. The remainder of Europe and the world has become much more interested than hitherto in the ethnic character and promise of the people.

We may here present briefly a general analysis of the Hungarians. Within the limits of Hungary about forty per cent of the population is of pure Magyar descent. This aggregates over six millions of souls. The Magyar distribution is mostly in Hungary Proper and Transylvania, though a small fraction of the inhabitants of Croatia and Slavonia are of this blood. The German element is not numerically as great as has been supposed. Fewer than two millions are of this descent. The Roumanians are stronger, being approximately two and a half millions in number. The center of this race is in Transylvania and the countries bordering thereon. The Slovaks and the Ruthenians amount to about two and a half millions, and the Croats and Serbs are about as strong. Besides these larger elements, Hungary has her share of Armenians, Greeks, Albanians, Bulgarians, and scattering descendants of the Latin races. The Magyars, while not positively in a majority over all, have such a plurality as to give them a right to the title of Hungarian.

Hungarian populations and Magyar institutions.

It is to this race more than to the

MAGYAR GENTLEMAN.
Drawn by D. Lancelot.

Austrian empire that the social and civil institutions of the nation must be referred. The revolution of 1867 was followed immediately by the establishment of a system of public education. A law was passed for the compulsory instruction of all the children of the people. The common schools were intended to hold the youth to the age of

twelve, after which the special schools and high schools began to take effect. The system has proved to be highly salutary. One of the drawbacks, however, is the necessity of conducting the schools in two or three languages. This method, however, was made a desideratum by the different races held together in the common government. Meanwhile ecclesiastical influences continued to operate powerfully in determining the character of the higher education of the people.

The Magyar language belongs without doubt to the Ural-Altaïc division of the Turanian family. More specifically, it is a member of the Ugric stock. This brings it into close alliance with those Finnic languages which we have already considered. It might be expected that the European emplacement of Hungary, and the large percentage of peoples of other races inhabiting the country, would lead to powerful modifications of the original Asiatic speech; but this is hardly true. Magyar stands essentially as the cultivated form of the Turanian original. Whether we regard grammatical methods, idiom, or vocabulary, we find but few features that have been much changed by the impact of other languages.

Classification and character of the Magyar language.

The Magyar alphabet is copious. Nearly all of the sounds of French and German vowels are represented, as well as those of the simpler vowels of the English alphabet. The consonantal combinations, besides the simple elements, are numerous, such as *cs*, *cg*, *gy*, *ly*, *ny*, *sz*, *ty*, *zs*, and *dzs*. These hard combinations recur constantly, and make the pronunciation of the language exceedingly difficult for English-speaking people.

UNIVERSITY OF WAITZEN.—Drawn by D. Lancelot.

The verb is rich in development, having many distinctions which can not be expressed by simple verbal forms in English. The noun also is copiously expanded in the Turkish manner by affixes. Not only do we have the phenomena of case thus applied, but particular cases are enlarged in the same manner. The possessive, for instance, is varied according to the number and person of the possessor, etc. Expedients have been adopted for the expression of nearly all the so-called properties of the parts of speech, with the exception of gender. That quality is not marked in the form or pronunciation of the word.

Features of the grammar.

The pronoun for *he* and *she* is the same for each of the genders.

The last named fact recurs almost constantly in the Ural-Altaïc languages, and very generally in all the Mongoloid forms of speech. The existence of such a fact, namely, the absence of any pronominal form or noun form to express the distinction of gender in the things represented by the words, has been one of the puzzles of grammarians and scholars. It may be offered in explanation of the fact that the neglect of gender distinctions in pronouns and nouns implies, if we mistake not, just one thing, and that is a neglect or indifference of the people speaking the given language to the fact of sex in objects. Grammatical distinctions are all developed according to the importance of the things thereby distinguished in the estimation of the people employing the form of speech in question. No tribe would ever develop a grammatical form without regarding it as necessary for the expression of something important. The absence of gender form in Magyar and the cognate languages implies the indifference of the peoples of the Ugro-Finnic stock, and more largely of the Ural-Altaïc peoples, to the fact of sex.

Failure to distinguish gender in nouns and pronouns.

This reasoning is borne out in every particular by the facts. Among the peoples of Western Europe and America sex is regarded as one of the most important facts of life. To us it seems that the distinction lies at the basis of society, and if that, then at the basis of the whole civil and national estate. But it has never seemed so to the Mongolian races. To them it has been a matter of indifference. There is very little in the thought of any of the Ural-Altaïc peoples which refers to sex or considers it at all. It is passed over as of no concern—as a mere physiological incident having no importance in the scheme of civilization, and interesting only to a curious science. This leads to that apathy and indifference to the sexual union, to the family organization, and to the chivalric sentiments which we have noted and deplored as the origin of much of the vice and degradation of many of the Central and Eastern Asiatics.

Philosophy of gender and reason for omission of gender forms.

The remaining grammar of the Magyars is of the common Turanian pattern. The language is full and powerful. There is hardly a European tongue which has its capacity for the rendition of the Greek and Latin classics. There are in all four dialects, of which that called the Palocz best preserves, perhaps, the original tongue in its integrity. The conversion of the Magyars to Catholicism has brought in Latin, and that tongue has influenced Magyar more even than German.

Prevalence of Turanian features; dialects.

The literature of the race is copious and valuable. Space does not permit us to give an account of this in anything like its full extent. There was an old native Magyar period in which the national ballads were composed. This reaches back beyond the eleventh century. The old religion was preserved in the native tongue until the impact of Catholicism. In the sixteenth century the Scriptures were translated into Hungarian. Then came periods of alternate decline and revival in the national thought. Within the present century an Academy of Sciences was founded, and from about 1830 a new literary development, carrying philological inquiry, many branches of historical study, a new drama, a new criticism, has taken place. On the whole, the estimate of the peo-

Variety and character of the Magyar literature.

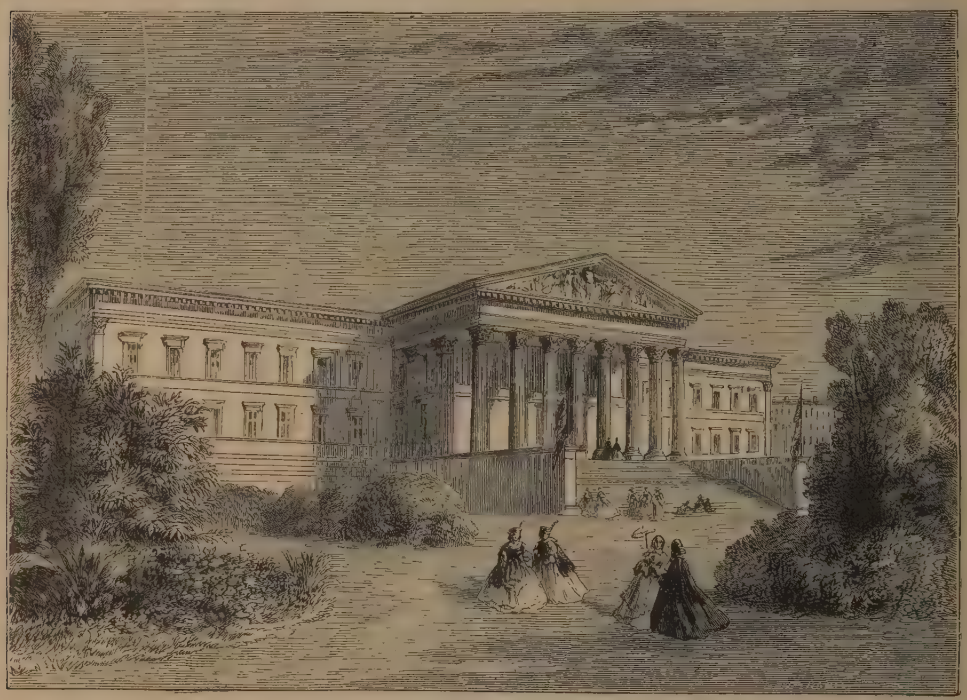
ples of Western Europe and America relative to the products of Magyar thought has not been sufficiently high.

The government of Hungary is easily understood. It is a part of the Austrian empire, but this relates only to imperial affairs and administration. The country retains what in the jargon of the age is known as home rule. This has been the point for which the Hungarians have so powerfully contended, and which they have finally gained. The political desires of the people seem to have found in the prevailing method a large measure of satisfaction. The democratic aspiration is, however, not yet appeased, and the future struggle of the Magyar race will perhaps be for the reversal of the theory of government, putting the people before the king.

Constitution and government; Magyar home rule.

The ecclesiastical analysis of the Hungarians, without regard to subdivisions of race, shows a great preponderance of Roman Catholics. Of these there are more than seven and a half million, being just about one half of the whole population. The Greek Catholics are fully four million strong. Of the Protestant denominations, the Calvinists number over two million, and the Lutherans a little more than one million. The remainder of the population is divided among Jews, Armenian Catholics, and minor Protestant sects. Since we have, in preceding parts, described the doctrines and usages of these different religious parties, it is not needed that the same should be here repeated.

Religious attachments of the race.



COURT OF JUSTICE AT PESTH.—Drawn by D. Lancelot.

The Magyars are thought to be connected by descent with the Scythians of antiquity. Of this, however, there is

MARRIAGE AND FÊTE DANCE BEFORE THE MAYOR—TYPES AND COSTUMES,—Drawn by L. Baader, from a sketch by E. Reclus.

no distinct proof. It is, however, well established that they are of the same race with the Finns, the Lapps, and the Esths. It is known that geographically they came from the Ural mountain ranges. Out of this situation they made their way first to the Volga, in the middle course of that river, but afterwards they continued their migration to the Dnieper, the Theiss, and the Danube.

Ethnic affinities and relationships.

One of the most gratifying circumstances in connection with this race is its rapid rise in civilization. The student of history may well pause to consider with attention the difference in the progress of the Hungarians and the Turks. This should be explained almost wholly by the varying conditions of the respective environments into which the two races have historically made their way. The Turks fell under the sway of Islam. This the Magyars escaped. There is no point of view from which the Christian religion may be incidentally set in stronger contrast with that of the Prophet than in the case of the Hungarians and the Osmanlis. The former have been Europeanized, while the latter have remained under the dominion of Asiatic forces.

Magyars surpass the Turks in progress; reasons therefor.

It must be remembered, however, that other favorable conditions besides the tutelage of Catholicism have aided the Magyar development and have been wanting to the Turks. The general principles of the civilized life will be found to prevail more and more as we make our way from the Volga to the Rhine, the Seine, and the Thames. The Hungarians have had the advantage of a greater projection into the conditions of European civilization than have the Turks. The latter, like Milton's lion with his hinder parts still undelivered by birth from the earth, are hanging but half-born out of Asia, and Islam, instead of promoting, has retarded the deliverance of the race.

We have seen above that the Magyar element in Hungary is only about forty per cent of the whole. The remaining populations, such as the Armenians, the Greeks, Albanians, Bulgarians, Croats, and Serbs, we have already considered in an early part of the present work. The reason for this separation of parts is that in the case of the peoples just named the Europeanizing process has gone on until the Asiatic derivation of some of these races has been almost wholly lost, and their ethnic classification accordingly transferred to the Aryan scheme.

Other races contributing to the population of Hungary.

As we have said, the Magyars are a people of strong powers, and are becoming highly developed in literature and art. Even in scientific attainments they are coming to compete with the broad-minded inquirers of Western Europe and America. In some particulars the Hungarians excel. It may well be doubted whether as musicians they have any superiors in the world. The cultivation of musical gifts is common, and the genius which the race is producing has within the last quarter of a century laid the civilized world under tribute. The Hungarian music is supreme in its kind. Nor may it well be mistaken in either melody or harmony for that of any other people. The popular airs have been seized as the themes of the greatest musical compositions by the greatest masters of modern times.

Intellectual strength and development of the Magyars.

We have already, in another place, ventured the suggestion that the music produced by the different peoples is the result, in each case, of social and politi-

24 MAGYARS OF TOROTZKA—TYPES.—Drawn by A. Duvivier, from a photograph by Beress.

cal, as well as of strictly ethnic, conditions and antecedents. It is certainly a surprising fact that out of conditions of the greatest social distress, and particularly out of political despair, the most divine harmonies which men have thus far heard and written, have arisen as songs heard afar in the darkness of night. In particular do those peoples who long for freedom—political and social emancipation—sing the sweetest songs. It would appear that the purest of all melodies arise from the midst of suffering, penury, social distress, and political oppressions. Those races who find happiness in political liberties, individuality under social freedom and abundance, and the means of multiplying that abundance by the agencies of industrial freedom, strangely enough do not appear to give expression to their better part in melody and song.

Social and political distress produce fine music.

The Magyars have in other particulars shown genius and force of character. They have retained something of the freshness and vigor of a primitive people. The currents of the national life run strongly and picturesquely through the landscape. The people are brave and chivalrous. At heart they are lovers of freedom. Some of the strongest character of the present century has been developed in the great basin beyond the Danube and within the circle of Galicia and Roumania.

Genius of the race; outposts of the Magyar race.

Ethnically considered, the countries south of the river Drave and north of Bosnia, reaching out westward to the Adriatic, are strongly impregnated with Hungarian influences. Here lie Croatia and Slavonia. Here also winds around, in a long strip from Belgrade to Dalmatia, the Croat-Slavonian frontier province, and this country may be taken as the limit of the Magyar dispersion.

We have here, however, entered Central Europe, where in both ancient and modern times the qualities of man-life were deduced almost wholly from Aryan sources. At this point, therefore, we complete our excursion to the west, and turn once more, by the span of the whole continent, to consider in a few paragraphs those island tribes that lie between the extremes of Siberia and the uttermost parts of Northwestern North America.

To these islands geography has assigned the name of Aleutian. They spread out in an easternly and northeasternly direction from Kamchatka to Alaska. Considered in themselves, they are of small importance. Though numerous, the area is not great. The group grows larger as it extends toward the American coast. The surface of the islands is broken, bare, and mountainous. The shores are bleak rocks, and the aspect of the small landscapes which they present dreary and forbidding.

Outreach and distribution of the Aleutian islands.

The whole chain under consideration has been divided into three sections. The name Aleutian is properly applied to the westernmost group; that is, to those islands nearest Kamchatka. Then we come to a central group called the Andrenovians, and finally to the American group called the Fox islands. The chain is quite continuous, the largest gap being near the Asiatic shore. Through the greater part the mariner sailing eastward may see from one island to the next.

The Aleutians were discovered by the Russian sea captain, Behring, in 1728. Afterwards they were visited by Krenitzin and Captain Cook. At an early day

History and divisions of the group.

settlements were formed here and there by the Russians for the more convenient prosecution of the fur trade. These settlements were extended further and further through the whole group, a distance of forty degrees of longitude.

The best of the islands are the Fox islands, which are the broken outlying parts of Alaska. The largest of all and most important are Oumnak and Ounalaska. In these a small cultivation of vegetable products is kept up, but under disadvantageous circumstances. The inhabitants—the natives—restrict themselves for the most part to their natural pursuits of fishing and hunting. These pursuits are sufficient not only for the maintenance of the eight or ten thousand people of the islands, but also for foreign commerce. Nor is there any part of the world in which fur-bearing animals yield a larger reward.

To these people ethnography has assigned the name of Aleuts. As might be inferred from the situation, they are the outspread fragments of the same races that possess the approximate parts of the two continents. They are of the same character, dispositions, and pursuits as the Kamchatkans and Chukchee tribes that we have described in a former chapter. Or, to make the analogy from the other continent, they are a continuous development of the Orarian nations known here as the Western Esquimaux.

Aleuts hold ethnically to two continents.

ALEUTIAN LANDSCAPE.—View of Cape Alexandria.—Drawn by Jules Noël, from a sketch by Dr. Kane.

The manner of life of the islanders is virtually the same as that of the tribes on the Asiatic coast. The Aleuts expend nearly all of their energies in taking the seal and the sea otter, which abound in Behring sea. There is also

Pursuits and means of subsistence; houses and climate.

ALEUTS—TYPES.—Drawn by H. Rousseau.

a land animal of fur-bearing quality, abundant in most of the islands, and greatly valued for its skin. This is the Arctic fox. Fishing pursuits proper demand a large part of the attention of the people, as from this the maintenance of the race is in large measure derived.

The houses, that is, the huts, dens, and tents of the Aleutians, are made like those of Kamchatka. The climate is trying to all things that live. The temperature does not fall to as low a degree as in Northeastern Siberia, but the changes are so sudden as to destroy nearly all kinds of vegetation, and to subject the constitutions of animals to the hardest strain.

Distinguishing characteristics of the Aleuts.

The Aleutians have ethnic qualities in common with the Chuk-chee and the Esquimaux; but there are characteristics which distinguish them as a group by themselves. They are low in stature, but well and smoothly built. The color is swart. The eyes and hair are black. The latter is long and straight, like the well-known Indian hair of our American tribes. The feature which most suggests the Asiatics and establishes the Mongoloid descent is the short thick neck which these people have in common with the Siberian races, and which we have recently seen as far west as Lapland.

Travelers have not given a good character to the Aleutian islanders. They seem to have few virtues. The family is not well established. There is a great deal of uncleanliness in personal habit and unchastity in the manners of the people. To this we should add the common vice of drink. The Aleuts are intemperate, and are prevented from drunkenness only by their inability to secure the requisite stimulants.

Sway of Russia transferred to the United States.

Historically, it is the islands and the surrounding sea, rather than the population of the Aleutian group, that gives thereto their importance. For about a century and a half Russia held undisputed sway in these parts. Her claims over both islands and seas were greater than could well be allowed in international law. Such claims, however, were transferred to the United States by the treaty of purchase in 1867. Within recent years we have seen the attempt of our country to maintain unimpaired the exclusive privileges which Russia formerly enjoyed in these waters; also, the strenuous resistance of our claim by Great Britain.

Decline of the Aleut race; reasons therefor.

Within the historical period the Aleuts have greatly declined in number and character. When they were first known to Europeans they were estimated at ten thousand souls; but at the present time it is believed that they do not number more than fifteen hundred or two thousand. The decline began about the time when Russian sway was established over the islands. With the Muscovite authority came also the Greek Catholic priesthood, and Christianity in such form as they brought with them was planted instead of the preëxisting paganism. This had been well if it had not been accompanied with the usual importation of European vices and diseases. Henceforth the civilizing tendency was more than counteracted by the evils which the Russian power had imported into the islands. The race of Aleuts began to fall off, and at the same time they lost somewhat of the spirit of activity which they had formerly displayed. They became the morose, melancholy people which they now are. They also became vicious and corrupt in manners and methods of life. In this we have repeated and exemplified what we have already seen time and again in Polynesia, namely, the deterioration of the native insular races under the impact of European civilization. Europe—or, rather, the European races—conquers with two weapons: the sword and sin.

The ethnological importance of the Aleutian islands lies in the fact of the easy connection which they establish between Asia and the American continents. It must be at once allowed that primitive races might readily pass in either direction from the Alaskan peninsula to the corresponding projections of Siberia. The character of the races inhabiting the opposite shores in these parts of the world goes far to establish the hypothesis of what otherwise would appear simply reasonable, namely, the prehistoric progress from Asia to America by the route here indicated.

The Aleutian bridge between Asia and America.

For a long time the ethnologist has puzzled himself to discover the origin of the American races. Here, at least, he finds a sufficient clue. True it is that the Asiatic derivation at this quarter of the globe points only to the Esquimaux, and we are left still in doubt of the movements by which the other races of North, Central, and South America have been deduced. If we mistake not, however, we shall find another route through Polynesia by which a southern branch of the Asiatic Mongoloids might well, or at least possibly, find their way to our Western shores. The inquiry which we have been so far pursuing respecting the continental peoples now comes to a close so far as the North Asiatics are concerned, and we are ready to transfer our point of observation and progress to that vast oceanic field lying between Asia and the Americas, called Polynesia.

Aleuts furnish a clue to American ethnography.

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POLYNESIAN CULTURE. Weapons and Designs.

BOOK XXVI.

III. POLYNESIAN MONGOLOIDS.

CHAPTER CLXVI.—TARAPONS.

IN recovering our bearings for an excursion across the central Pacific from southeastern Asia toward the coasts of Central and South America, we may well take our station on the eastern borders of Indonesia. To this point we have already made our way in considering the dispersion of the Malayo-Chinese division of mankind. The station from which we may best look out toward the field before us is about the 140th meridian E. from Greenwich, where the same crosses the group of the Caroline islands, or further on divides Papua about midway between the Indonesian and Polynesian divisions of mankind.

Point of view for study of Polynesian races.

In a general way Polynesia may be said to embrace all the Pacific islands lying within the tropics between the Indian archipelago and the American continents. There has been, however, much variation in the ocean boundaries which ethnographers and ethnologists have drawn around this vast aqueous region of the globe. At the present time Polynesia, so-called, reaches northward so as to include the Hawaiian islands; also in the same direction almost to the Tropic of Cancer, north of the Micronesian group. On the south there is a vast dependency running down below the Tropic of Capricorn, so as to include New Zealand as far as about the fiftieth parallel south. In any event the region is sufficiently vast, capable of holding within its boundaries not one, but several continents.

Metes and bounds of Polynesia.

The greater part of Polynesia as here defined lies south of the equator. Perhaps four fifths of all the islands are below the central line. The formation is largely volcanic. There is a great ridge or chain of elevations of this char-

A POLYNESIAN SUNRISE.—Pitcairn Island.—Engraved by Strutt.

acter, extending from New Guinea across the Pacific in a southeasterly direction through about eight degrees of longitude. North of this there is a great area known in hydrography as the Atoll valley, in which the islands are of other than volcanic formation.

Within the limits here described we have three divisions which are rather ethnological than geographical in character. These are first, Micronesia, or the northwestern division, extending from the meridian of about 130° E., almost to the 180th line. This region includes four principal groups of islands, namely, the Mariana group, commonly known as the Ladrones; secondly, the larger group to the south called the Caroline islands; thirdly—and directly east of the last named cluster—the Marshall islands; and lastly, the Gilbert islands, which constitute the southeastern cluster of Micronesia. The whole taken together includes the numerous and widely distributed small islands which have given the name of Micronesia, or Small-island Land, to this division of the Pacific.

General ethnological divisions to be considered.

Southwards from Micronesia lies Melanesia, which includes at least a part of New Guinea, or Papua. In this division the islands are larger and closely distributed. They lie in groups extending far to the southeast, and are made according to present definitions to include the Fiji islands as the easternmost cluster of the whole. Ethnologically the peoples of Melanesia belong partly to the Black and partly to the Brown races of mankind. In so far as they are Blacks, we dismiss them for the present, that they may be taken up in connection with the Australians and the other swart races of the Pacific.

Confluence of races in Melanesia.

The remaining division of the vast area before us is Polynesia Proper. It has, as we have seen, for its northernmost group the Hawaiian islands, for its westernmost central division the Ellice islands, for its southern extreme New Zealand, and for its eastern clusters the Marquesas islands and the Low archipelago. The most easternly of all the points included at present within Polynesia Proper are the Easter islands, lying just south of the Tropic of Capricorn, and about the 110th meridian W. from Greenwich.

Emplacement of Polynesia Proper; the outer groups.

We may not, however, be long detained with these hydrographical and geographical considerations. It is with the races of men that have made their way into these far Oceanic parts of the world that we are here concerned. We shall make the discussion of the Polynesians as general and as brief as possible, premising with the fundamental principle that the peoples in question belong most largely to the Brown races, and are classified as Polynesian Mongoloids; less largely to the Black division of mankind, the latter being found only in New Guinea and in adjacent groups connected therewith. The remainder appear to have been all derived from a common Asiatic original, and to have carried with them, in their Oceanic distribution, the ethnic characteristics of the stock from which they are descended.

Classification of Polynesian Mongoloids.

Physically the islands of Polynesia have many features in common. The climate must, in the nature of the case, be warm and moist throughout the year. Notwithstanding the volcanic origin of the great majority of these islands, they are covered in nearly every part with fresh green verdure the year around.

Physical character of the islands; climate and vegetation.

PALM GROVE AND ROYAL RESIDENCE.—Drawn by Taylor from a photograph.

The vegetation is tropical and charming. Palm groves and ferns abound, and fruits are abundant. Of these tropical products we have, however, said so much in connection with the Indonesian islands and other insular parts of the world that we need not here repeat a description that is common to all.

is poor in wild beasts. None of the great animals are found there. Even those which are introduced—such as horses and cattle—from abroad, tend to degenerate, to become weak under the enervating influences of the climate and the want of freedom to roam abroad. Polynesians have a natural fondness for domestic

EASTER ISLAND.

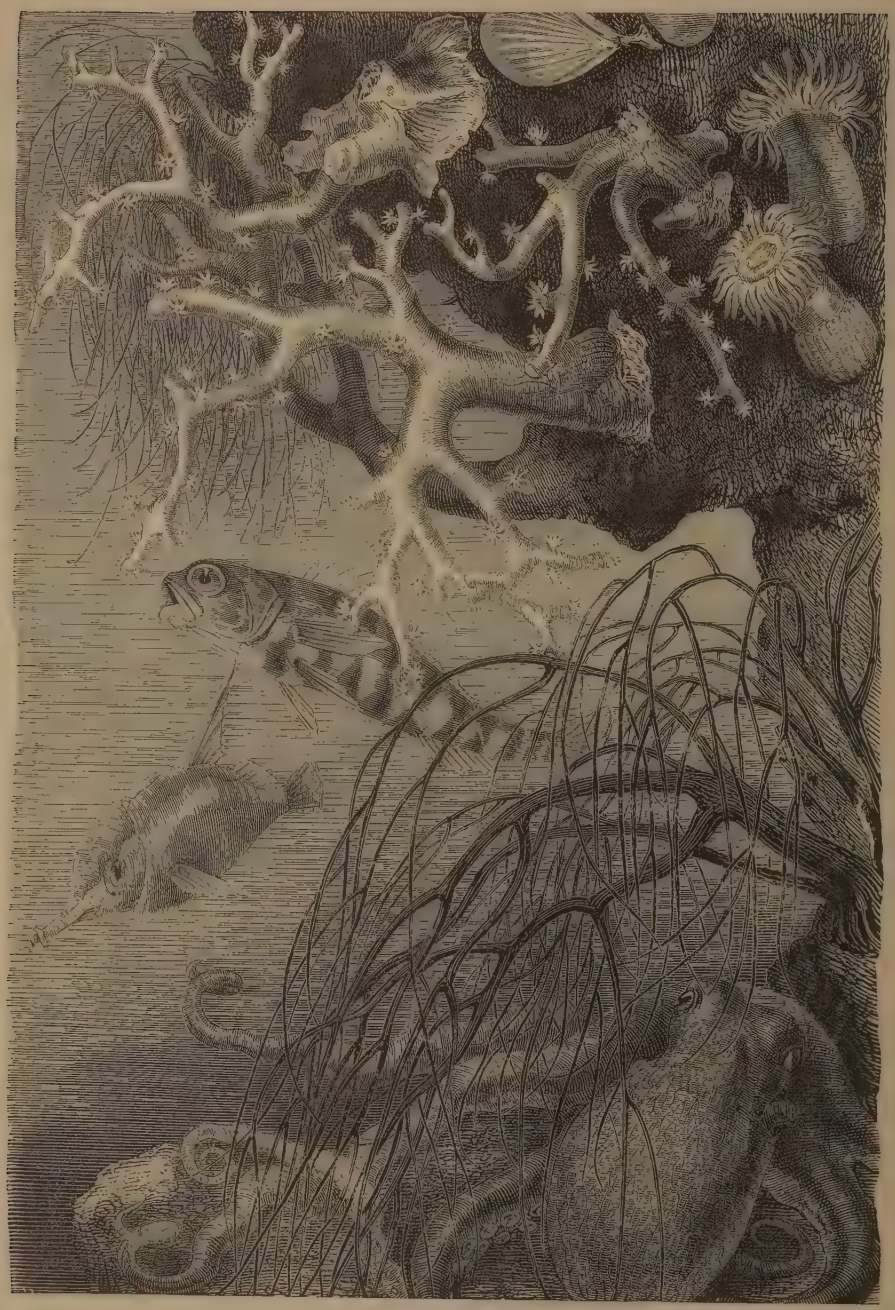
In these islands the conditions of life are easy to the last degree. Man has not even had in such situations to contend with ferocious wild beasts. A moment's reflection will show that the distribution of the larger and more dangerous animals is greatly impeded by the interposition of broad waters. For this reason, so easily apprehended, Polynesia

Easiness of the general conditions of life.

animals, but dogs and goats are the largest and most important which they are able to breed and keep with success.

The character which we here assign to the Polynesian islands relates mostly to those of volcanic origin. The islands of the Atoll valley are still poorer in living creatures than are those of the volcanic ridge. In some of the former,

Two kinds of geological formation; the Atoll valley.



CORAL GROVE.

animated existence extends naturally no further than lizards and insects. We should remark, however, that the distribution of Polynesian birds is much more plentiful than that of quadrupeds. The law in this respect is also general,

for birds of all living creatures are most easily able to distribute themselves into all parts of the globe without regard to expanse of water or ranges of mountain.

The Atoll islands are small and low. They are the result, for the most part, of the labor of the coral insect and the washing up of the ocean sands. A majority of those under consideration are raised only a few feet above the level of the sea. Some of the coral islands, however, have grown to a considerable elevation, and these have deeper soil and a larger display of animal life.

Race division into Papuan, Sawaiori, and Tarapon.

We now approach the question of race. Ethnographers discover within the limits of Polynesia at least three different divisions of mankind. These are defined as Papuan, Sawaiori, and Tarapon. The word Papuan has, by common consent, been applied to the Negrito-Polynesians, or, in a word, the Polynesian Blacks, distributed in Australia, the Andaman islands, the western parts of New Guinea, the New Hebrides, and the Fiji islands. With these, however, as we have said above, we do not for the present concern ourselves. The second branch, called Sawaiori, includes the inhabitants of the Samoan islands, Hawaii, the Cook islands, Society islands, and New Zealand; while the Tarapon group embraces the natives of the Caroline islands and the Marshall and Gilbert groups.

Meaning of the ethnic names employed.

It is well to note in this connection the ethnic names *Sawaiori* and *Tarapon*. They are both compounded in a manner sufficiently barbarous, and, if the invention of an ethnologist, must have been the product of some hour of mental aberration. The first word is compounded of *Sa*, the first syllable of Samoa; *wai*, the second syllable of Hawaii; and *ori*, the concluding syllables of Maori, or Mahaori. The second word, Tarapon, is made up in like manner from the names *Tarawa* and *Ponape*, the first designating the largest of the Gilbert group, and the second the principal island of the Caroline group. Until recently the word Maori, or Mahori, has been used to designate a wider group than at present. We may accept the barbarisms here mentioned as suitable terms for the groups of people to whom they have been made to refer.

The two groups of Brown islanders.

As we have said, the Papuans, or Negrito-Polynesians, belong to this part of the world geographically, but to another part ethnologically. It is with the lighter, or Brown, divisions of the Polynesians that we have to deal, and these extend over all of Polynesia Proper and Micronesia. The Micronesians is but another name for the Tarapon peoples. The preference for the latter term is that Micronesia seems to designate the *islands* rather than the *races* which inhabit them. The line of demarkation between the Browns and the Blacks—between the Tarapon islanders and the Sawaiori on the one hand, and the Papuans on the other—is sufficiently well marked, indicating with emphasis the primary division of races on the lines here drawn. It remains for us to take up the two principal groups of the Brown islanders and present their race characteristics.

General distribution of the Tarapons.

The Tarapon race is distributed through Micronesia. Nearly all of the islands of this part of Oceanica are of coral and sand, small in area, and but little lifted above the sea. The four groups are the Ladrones on the north, the Carolines and Marshall islands in the center, and the Gilbert islands in the

CAROLINE ISLANDER—TYPE AND WAR COSTUME.

east. The inhabitants of the latter group have traditions about the incoming of the first men. Some say that the first immigrants were from the West, but a contrary opinion is also held, and both are probably correct.

It is reasonable that the inhabitants of Mariana and the Caroline groups were directly out of Asia, and it is not unlikely that other islanders at an early date might have made a turn backwards from the Samoan and Ellicean groups to the Gilbert islands, where the two lines of dispersion would come together. The ethnic evidences point to some such confusion as is here indicated. For there are traces in the form, stature, complexion, and manners of the people pointing to a descent from different stocks; but by this is meant different stocks of the same group.

As to general characteristics, the Tarapons are below the average stature. They are lean and lithe. Those of the Caroline islands are heavier and stronger than they of the Gilbert cluster. They have also fairer complexions. The Gilbert islanders, indeed, grade off somewhat to the Malay and Papuan type, so far as color is concerned, and this is what we should expect; for their islands are not far removed from those occupied by Papuans, and their group lies immediately under the equator.

Race characteristics of the Tarapon stock.

It is clear that the Tarapons are more allied in character to the Indonesians, that is, to the Malayo-Chinese, than are the inhabitants of Eastern Polynesia. It is quite probable that Chinese and Japanese maritime expeditions have extended to this distance from shore, and that the residue of such adventures has mingled blood with the aborigines of the islands. It has been demonstrated within our century that the Japanese and Chinese drift as far out at least as the 160th meridian W. from Greenwich. In 1832 a Japanese junk drifted up to the Hawaiian islands with four of the cewr still living! Such a circumstance points unmistakably to the possible distribution and establishment of the human race throughout all Oceanica.

Chinese and Japanese influences considered.

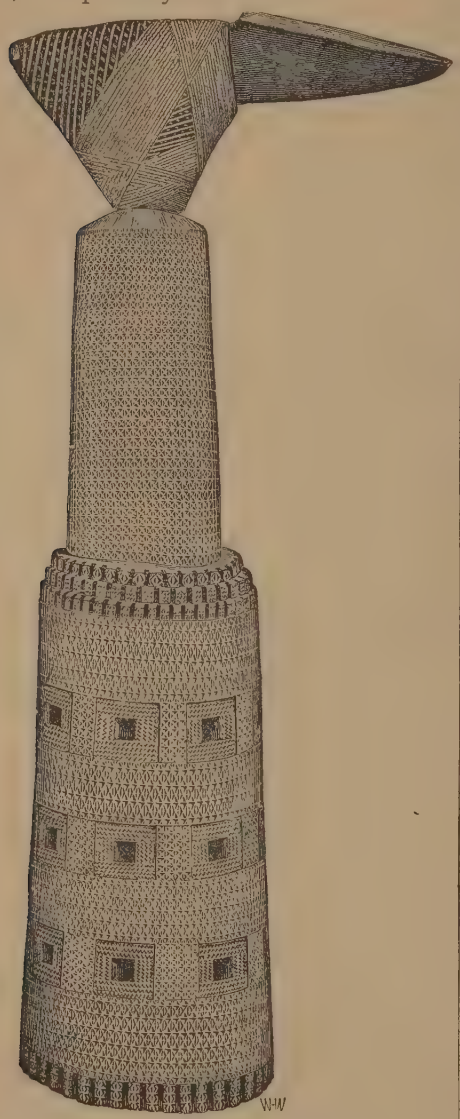
The admixture of foreign blood is also noticeable in the people of the Caroline islands and the Ladrones. To these groups also many foreigners have come, and a few have remained. Perhaps the Marshall group presents the Tarapons in the purest form. Here we observe the well-known characteristics of the Polynesian races—rather small persons, light brown, or yellowish, brown skins, dark eyes, and straight black hair. From these types the Marshall islanders depart but little, and we may accept them as the truest, though not the best, representatives of their race.

Personal characteristics of the Tarapons.

The parts of the globe which we here approach enable us to find human beings in a state of nature. By this we do not mean that man-life is here upon so low a level as to be under the dominion of merely animal forces, but rather that it develops under such simple conditions that the resultant is *natural*, not *artificial*. The Tarapons reveal a form of half-barbarism more elegant, less savage and cruel, than we find among the barbarians of the continent. In vast territories wild tribes fret against each other, go to war, become ferocious, cultivate bloody habits, and thus become at once complex and savage in character. Were the same races distributed through clusters of small islands, each separated from the other by a considerable expanse of water, it is evident that the

Insular conditions favorable to natural development.

habits would grow more mild, the disposition serene, the manner of life simple, and possibly half refined.



SOUTH SEA AXE OF CEREMONY.[1]

Looking at the social condition of the Tarapons we find it to be marked in the first place by the degradation of woman—a thing common to nearly all kinds and grades of barbarism. It is the usage of the race to impose most of the work on the women. This is sometimes done with an allowance that the wife and mother may still exert an influence, social and domestic, on the stronger sex. Sometimes, however, even this is wanting, and the women sink to the level of drudges and slaves.

Degradation of woman; system of chieftainship.

The government of the islands under consideration is nearly always an independent chieftainship. The chief is the head man of the people. In a small island sparsely inhabited he need not be great. The chieftainship is in part hereditary, and partly conferred by the choice of the islanders. In the absence of civil duties the chief generally becomes a priest also, and in this double office his authority is wellnigh absolute.

The people under consideration are not without skill in the small arts of life. As builders they have achieved no distinction, for the climatic conditions are such as to withhold the principal motives of great structure. Where the islands are of sufficient size to bear a considerable population, villages and towns appear. The houses are constructed of the trunks of trees, and less frequently of bricks and clay. They are thatched with grass and have a rustic appearance. As builders of ships and boats the people are in the primitive stage. Their canoes are well made, and are capable of bearing the stress of the waves for a considerable distance from shore. The arms, offensive and defensive, are of good quality, but of rather barbarous patterns. The Gilbert islanders produce a defensive armor which covers the entire body.

Shipbuilding and seagoing abilities of the Tarapons.

[1] History does not repeat itself, but similarities and analogies run very far. The ceremonial axe here figured must needs suggest the well known fasces of the Romans. But how great a distance historically and ethnically from Rome to New Zealand!

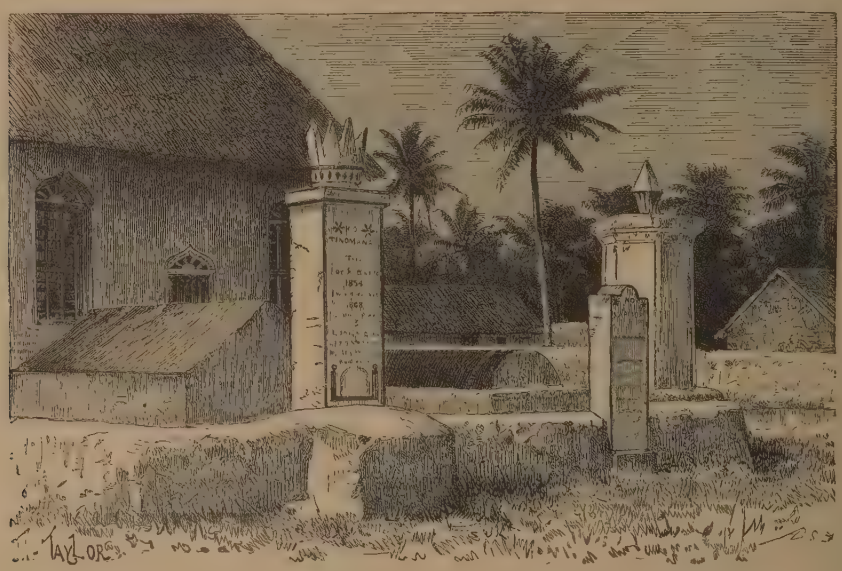
POLYNESIAN BUILDING.—Fiji Village of Tamavua.—Drawn by A. de Bar, from a photograph.

The material is the fiber of the cocoanut husk, and is so woven as to make a protective boss against the arrows and spears of the enemy. In some of the islands mat-making is practiced, and in the Carolines weaving is a common and profitable art.

The study of language in the Polynesian islands is most interesting, on account of the opportunity which it affords to observe the easy growth of speech when unfettered by lexicons and literature. The speech of almost every island differs from that of the others. This difference, however, extends only to natural differentiation and slight departures from a common type. The Tarapon languages are thus distinguished from the Sawaiori. New sounds are introduced into the alphabet. Different accent is heard. The Tarapon has no article, and gender in nouns extends only to the fact of sex in nature. There is an attempt to mark the plural by the affixing of pronominal particles or numeral adjectives. Case is determined either by the position of the noun or by prepositions. Many of the words, as in most Turanian languages, may be used alternately as noun, adjective, or verb, the office being determined only by the position. Verbs are not inflected for mood, tense, voice, and the like, but receive affixes to mark such relations.

In some of the islands there is a strong disposition to use words officially; that is, to have class words used only by and of certain classes of the people. The custom is to indicate by the affixing of particles the office or rank of the person to whom the word is applied. This has been noted particularly in the speech of the Ponape islanders, who are as particular as some of the North American Indians in the limitation of certain parts of their speech to certain classes of persons.

Within the present century Christian missionaries from many parts of the world have made their way into Polynesia, and have had considerable success in overturning the native paganism. On



ROYAL SEPULCHER OF RARATONGA.—Drawn by Taylor, from a photograph.

Character of the language; its grammar and idiom.

PROTESTANT MISSION IN COOK ARCHIPELAGO.—Drawn by Dosso, from a photograph.

their coming they found a form of worship like that of the Shamanic nations of Asia; but in the case of the islanders the practice of the people rose but little above the level of fetichism. It was the custom among most of the islanders of Micronesia to leave a square or circle in each house which was reserved for the religion of the tribe. In this reserved

Prevalence of Shamanic religion in Polynesia.

IDOLS OF THE MAÖRIS.
Drawn by P. Sellier, from a photograph.

space were set up the religious symbols. These consisted for the most part of seashells and pieces of broken coral laid around a large block of the same material in the center. The central block represented the deity, and the other shells either the minor spirits or the worshipers.

Whatever religion the people possessed had its center in these household shrines. In towns, where society was larger and better organized, there were public shrines formed after the same pattern. These were intended for whole villages or districts. The worship of the people consisted mostly in bringing food to the shrines and presenting it there before the images of their gods. Sometimes the latter were garlanded with wreaths of leaves and grasses. One of the religious usages of the people was the embalming of the dead, though this custom was not universal. It was regarded as good form among them to preserve some part of the dead, generally the skull, as a token of affection. A half century ago it was a common sight among the Micronesians to see women wearing the skulls of their children around their necks by suspended cords. Such rites, however, have to a considerable extent given place under the encroachment of Christianity and the salutary influence of foreign teaching and example.

Religious ceremonials and usages.

It is proper to remark in this connection that Christian missionaries have had greater success among the Polynesians than in any other part of the world. The small segregated communities of natives seem to have furnished vantage ground for the propagation of the Christian faith. Nearly all of the Protestant denominations have had their agents busily at work in these islands, and the result has been the conversion of whole peoples from their heathen beliefs and practices. The case of Hawaii is an instance which will recur readily to the reader; but this is only exemplary of many other instances of like kind throughout Polynesia, insomuch that Paganism has rapidly receded before the Christian doctrine.

Great success of the Protestant missionaries.

Meanwhile translations of the Scriptures into native languages have added greatly to the means by which the missionaries have carried forward their work. In this way the Samoans, the Tahitians, the Tongans, Rarotongans, and Niueans have received the Scriptures in their own tongue, and, in general, the doctrine has been accepted with the book. It is claimed that the simple peoples of these far insular parts of the earth apply themselves to the study of the new religion with a zeal and earnestness for which we should look in vain among the great peoples who have long possessed the Bible, but have involved in the complexities of civilization.

Translations of the Bible into Polynesian dialects.

CHAPTER CLXVII.—SAWAIORIS.

SUCH in general is the character of the Tarapon races, or Micronesians. We may in the next place look out into the broader realms of Polynesia Proper. Here we find the widely distributed island races to whom we have given the name of Sawaiori. Until recently it has been supposed and claimed that the latter are a descendent race of the Malayo-Chinese division of mankind. A more critical examination of the subject, however, has shown that the Malays are probably a younger division than the Polynesian islanders. The true view of the case is that the Sawaioris, the Tarapons, the Malays, the Malagash of Madagascar, and more largely the Brown Papuan division of mankind, are all cognate developments of the same original Asiatic stock. It is this view which has given rise to the term Polynesian Mongoloid as descriptive of all the inhabitants of the Central and South Pacific oceans.

Ethnic connections of the Sawaioris.

One of the first inquiries relative to the peoples under consideration is that of their distribution. Was it possible aforetime for them to make their way from island to island through the vast expanse of waters? It has been urged that the winds across the Central Pacific bear hard from east to west, and that it would have been difficult for primitive peoples to make their way eastward in sailing boats. By eastward in this connection we mean progress across the Pacific from Indonesia toward South America. It is not known, however, that at certain seasons of the year the prevailing winds are here from the west, and that the primitive sail would thus be *aided* in its outgoing from the known to the unknown parts of Polynesia. It is also known that the former building skill and abilities to navigate were greater among the Polynesians than at the present time. It is in evidence that they formerly knew how to construct vessels of two decks, and to fortify them against the buffetings of the sea. It is evident also that the people had at least ordinary knowledge of the principles of navigation. Out of such antecedents it is easy to understand the gradual spread of the Polynesians through all the great expanse of islands which they have occupied and peopled.

Theory of the Polynesian dispersion.

We are not left to theory, however, in regard to these movements. The

Sawaioris possess traditions of their progress and settlement through the islands of their domain. Their legends are quite extensive, and show not only the ability to pass from island to island, but also the circumstances of such progress. It is clear that the race long ago was in such a state of development as to justify the belief of their progressive advance through all the islands of the Central and South Pacific. To the present time the people are strong and active. The Sawaioris average as much in stature as any people on the earth. They have the litheness of tropical islanders and the strength of men of the North. It has been proved by measurement that the people of this race, such as the inhabitants of the Samoan and Tongan groups, measure an average of about five feet ten inches in height. This large stature, with the accompaniment of strength and symmetrical development, they have maintained, notwithstanding the influence of a mild Oceanic atmosphere and the insular restrictions under which they have been placed.

Sawaiori traditions; former development of the race.

BOATING IN SAMOA (THE RIVER D'APIA).—Drawn by A. de Bar, from a photograph.

The social and domestic system of the Sawaioris presents certain contradictions which can not well be explained except historically. It is evident that there was a time when the marriage custom of the race was polyandry. The relics of such

Domestic estate of the Sawaioris; polyandry.

a system are preserved in the names of family relationship. These are in analogy with the corresponding names among the American Indians. Thus all brothers and cousins are regarded as in the same relation, as are also the uncles and fathers. The lines of descent have evidently been laid on the female side, whereby the men of the tribe have had the common office of fatherhood.

All ancestors thus become grandfathers without discrimination. All the descendants become grandchildren; for in polyandry it is impossible for any man to trace by right line his own descent. This former usage among the Sawaioris, however, has now given place to polygamy, though the old nomenclature has been preserved. More recently polygamy has been attacked and measurably supplanted by the law of single marriage—this under the influence of the Christian missionaries. The estimate which the islanders place on sexual and family relations has been correspondingly improved with these changes, and at the present time the people have notions of virtue and fidelity such as are held among the great nations of the West.

Natural results of polyandrous marriage.

The result of these tendencies has been to raise the Polynesian women to a much higher rank than they held in paganism. At the present time the Sawaiori women suffer but little from social, or even political, discriminations against them. They are not excluded from inheritance, even the inheritance of the crown. It is no unusual thing to find an island governed by a queen. At the same time there is a large measure of Asiatic indifference to the preservation of life, and the sacredness of the sexual union. This was shown formerly in the practice of infanticide, which was the common usage in most of the islands before the coming of the missionaries. The destruction of infants was done with calculation and system, in order to

Monogamy lifts the woman; former infanticide.

HAWAIIAN QUEEN KAPIOLANI—ROYAL TYPE.

prevent the overpopulation of the islands. It does not appear that parental affections were wanting; indeed, it was generally regarded as desirable to have children. When none appeared in the family adoption from some other family was used to supply the lack.

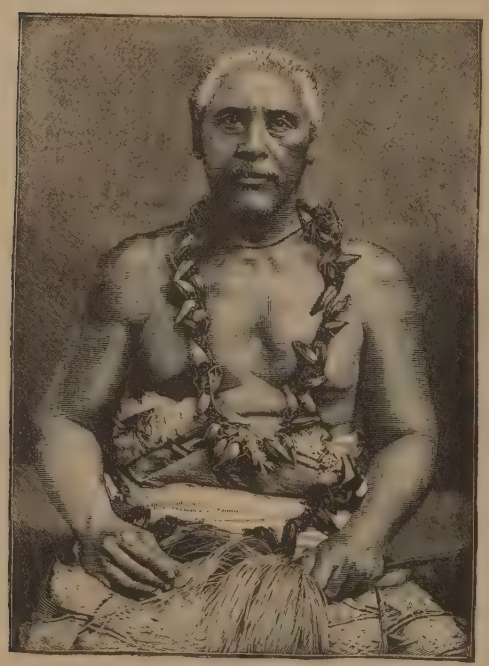
The children of the family grow up in a state of nature, but at the same time are educated with much care in such knowledge as the islanders possess. All are regarded as infants until the age of puberty is reached, and this event is celebrated in the case of girls with a feast, and in the case of boys with the tattooing of the body. That done, the youth is a man. He may marry and

Education of children; limitations of marriage.

have a house of his own. But this were a shame before he is tattooed. Marriage must not be between relatives of near degree. Sometimes, however, a sort of state necessity gives the chiefs the right to marry their cousins. The father has become under monogamy the principal fact in the social system. He has authority, and is responsible for the care of his children. This extends to their education, which is enforced by public opinion rather than by law.

The Polynesian islands furnish an admirable station from which to study mankind in the process of natural development. We may here see the evolution of property rights. The lands of a given island belong to the tribes possessing it.

Evolution of property rights; landownership.



SAMOAN CHIEFTAIN—SAWAIORI TYPE.

The right of private ownership of land is disallowed. Each member of each clan has a right to the *use* of the soil, but not to own it or sell it. Even the chief in making transfers of land must do so in the name of the whole tribe, and not by any personal authority of his own. A conference of the chief men usually precedes a change of land title. All the lands revert in course of time to the tribe, and are held for the benefit of all. From this it would clearly appear that common ownership of the soil precedes individual ownership, as the latter, perhaps, precedes some higher form of distribution not yet discovered.

The same kind of lesson may be learned from a notice of Polynesian government. We may premise by saying that among nearly all of the Turanian nations a struggle may be observed between two forces; the one more primitive, the other more recent in its origin. The first favors the absolute dominion and authority of a single chieftain, while the latter suggests a republican council composed of the head men of the clan, having a restrictive influence upon the will and action of the chief. In nearly all parts of Polynesia we observe this change going on from a more ancient to a recent form of authority. In some cases the evolution has gone on to the elective stage, in which the right is conceded to the tribes of electing their own chiefs. In other cases the right of election exists, but the candidate for chieftainship, or kingship, may be taken only from a certain clan. In this we discover the rudiments of feudalism and hereditary monarchy.

Two forces control the chieftainship.

This evolution of civil government is accompanied with the usual marks of tribal esteem and honor. The Sawaioris pay great respect to the rank and titles of their leaders. They hold their royal family in great reverence. In speaking to persons of regal rank, or of them,

Honor shown to chieftains and kings; the government.

they employ the noble phraseology, which is never used in communication with equals or inferiors. Meanwhile tradition is rife in preserving the story of the deeds and actions of the great men of the race. These are held in the highest reverence. The illustrious chiefs tend strongly to become, after death, the deities of the people.

ARMS AND IMPLEMENTS OF THE SAWAIORIS.

As a rule, each tribe is independent of the others. In the larger islands, however, many tribes are joined together in common government. The more important groups of islands, such as Hawaii and Samoa, have a common rule extending over the whole. The form of government in such case is a petty monarchy, which is, however, maintained with as much state and dignity as the circumstances of the islanders will allow.

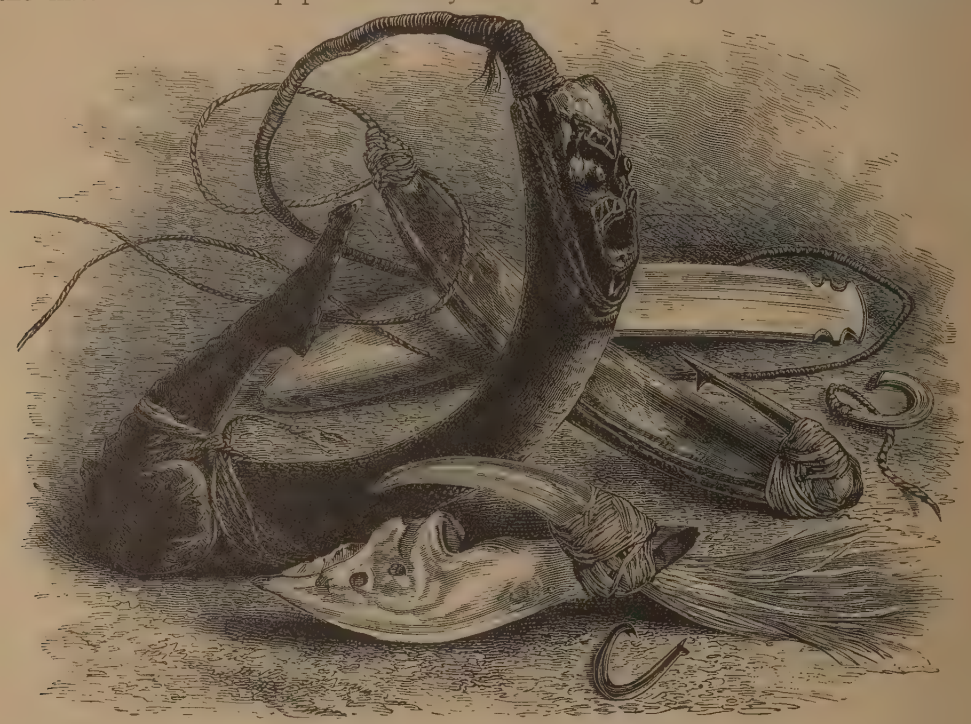
It were hard to generalize upon the industries and arts of the Polynesian peoples. Perhaps the fundamental industry of the Sawaioris is the manufac-

ture of cloths and other fabrics from the fiber of plants and the under bark of trees. Out of these substances a great variety of articles is produced. Almost every village has its manufactory of mats and baskets. The cloth which is used for clothing is generally produced from the inner bark of the paper mulberry.

Arts and manufactures of the Sawaioris.

arts as are practiced in the islands. Even architecture comes afterwards; for it is less important to build a house than it is to construct an excellent canoe, or produce a strong and durable fish net. Nevertheless, the people know how to build both houses and boats. It appears that shipbuilding was once understood

Fishing vocation and housebuilding.



POLYNESIAN FISHHOOKS (NEW ZEALAND).

The Western traveler is surprised at the facility with which such fiber is gathered and prepared, and at the beauty and excellence of the manufacture therefrom.

Out of similar materials ropes and cordage of many kinds are made. The manufacture of nets for fishing is one of the principal industries, and few peoples have surpassed the Sawaioris in the ability to produce excellent netting. Their fishhooks are of many kinds, most interesting to the traveler. These industrial forms seem to forerun such other simple and practiced in a larger sense than at the present time.

The islanders have skill also in many kinds of small arts. They carve both wood and metal. The material most used for decorative and artistic purposes is mother-of-pearl. This substance is employed for beautifying almost every home. The under side of the roof is ornamented with the bright laminations of shells. Out of the same material are made fishhooks, though metal has now

Progress in the small arts; easiness of living.

been substituted. The cocoanut furnishes, in its shell, another substance much employed in small manufacture. Out of this are made most of the drinking cups and other small vessels of the house. Gourds are used for the same purpose. Stone implements are employed in the manufacture of nearly all articles made from solid substances; but commerce now brings in metallic implements. Wood is employed in the manufacture of many domestic articles, such as bowls, stools, gongs, drums, and the like. The Sawaioris also know how to harden the bamboo until it can be used for edged tools, such as knives.

On the whole, the wants of life are abundantly, though simply, supplied. The conditions under which the islanders live are easy, and their existence appears to be one of comparative happiness. The islanders are fond of sports. They have dances and festivals at which rude music is rendered with flutes and drums and trumpets of seashell.

There are many reasons for believing that the ancestors of the present Sawaioris were a people of greater culture and larger adventure than the present race. All the legends of the islanders point in this direction. It is known that the earlier people were first-rate navigators, and that they went in good ships from island to island at great distances. Shipbuilding has now fallen away, and it seems that the people have in many other particulars lost something of the energy and skill of the ancestral race. Nor should we be surprised at such a result; for the reäctions of a powerful and complex public life, with the attendant circumstances of commerce and internationality, are largely wanting to these isolated peoples of the Pacific islands.

Superior condition of Sawaioris in former times.

The Asiatic origin of the Sawaioris is sufficiently indicated in their disposition to worship and deify their ancestors. It is also evident that they regard the forces and phenomena of the natural world as the suitable objects of adoration. Such forces and phenomena are converted into persons, and are given human qualities and passions. Whether they had originally one great spirit, who was over and

PAGAN TEMPLES (SAMOA).

Shamanic beliefs attest an Asiatic origin.

above all the rest, does not sufficiently appear. There are evidences that such belief did exist, particularly in such islands as those of the Tahitians, who have a legend of a chief god who came originally out of the darkness and created the world.

Community of religions throughout Polynesia.

It appears that religious beliefs are, to a great extent, common throughout these islands. Each has its own particular gods, but the greater spirits are worshiped by many clans in many different islands. There is a disposition among the people to localize their gods, so that each village, each clan, and even each individual shall have a spirit to be worshiped. It is one of the usages of the race that a certain god shall be prayed to at the time of the birth of a child, and henceforth that deity becomes the god of the child through life. Idols are universal. Sometimes they are made in semblance of the human form. Sometimes the effigy is a fetich merely. The custom of the race is to recognize a family priesthood. In some of the islands, as the Society cluster, there is a professional priesthood; but in other places the father of the family performs religious offices for his own house.

Ethnic features; approximation to European types.

Travelers and ethnographers have left many descriptions of the ethnic character of the Polynesians. To this subject the younger Humboldt gave not a little attention. It is generally conceded that the Tahitians may be taken as the type for the Polynesian Mongoloid races. The descriptions given of this people are almost uniformly complimentary as to beauty of person and feature. The men are tall and strong and handsome. The limbs are perfectly developed and suggest robustness. It is probable that a test of strength would show these islanders to be inferior to the men of Europe and America—this on account of climate and the lack of muscular development by powerful exercise. But the beauty of person can not be doubted. The expression of the face is that of openness, frankness, gentleness of disposition. Nor is the departure from the European models of beauty very great, except in the spreading out of the nostrils and the protuberance of the lips.

Anatomy of the Sawaiori face and head.

Scientists such as Blumenbach have given attention to the form and special features of the Tahitian skull. It has been found to be fairly comparable with the European, though somewhat narrower, and peculiarly prominent at the top. It is marked also by a ridge extending from the middle of the forehead over the vertex. The face is rather larger than would be indicated in symmetrical development, and the upper jaw is large and strong. In some instances, as in the Marquesas islanders, heads and faces have been found very beautiful and symmetrical. The bodies also of this race are as fine as those of Indo-Europeans, and it might put science and taste at fault to determine between the one race and the other.

Social characteristics and rank of women; infanticide.

We are here speaking, in general, of the Polynesians as they are distributed from Hawaii to New Zealand, and from the Ellice and Tonga groups to the Low archipelago. Still pursuing the race characteristics rather than specifying peculiarities, we find that socially the Sawaioris are above the Tarapons, and much above the Papuans. This is seen particularly in the rank of women. Hardly any barbarians or half-barbarians hold their women in better estate. We have already remarked upon the fact that in many of the islands women are

queens and princesses. Sometimes the woman becomes chief and goes to war. In all such relations she is held in the same honor as the man. Nor has it

WIFE OF SAWAIORI CHIEFTAIN (SAMOA).

been observed that her abilities are inferior to his.

This elevation of the female sex extends downward through all ranks of society. There is the common disposition of the barbaric races to put the work of the household upon the women, and in some groups of islands they are little better than slaves. It must be that the womanly instincts were aforetime greatly violated by the practice of child-killing, and, doubtless, a certain dullness of the wifely and motherly feelings has become hereditary among the people.

The religious theory and practice of the Polynesians generally included the sacrifice of human beings. As a rule, such offerings were not made except under emergency. Then the priest was wont to call upon the tribe for some of its members as a gift to the gods. Perhaps the Western peoples have overestimated the extent to which religious homicide was practiced aforetime in Polynesia. The custom has now been abandoned under the pressure of foreign influence. Another feature was the tapu, or taboo, by which things became "sacred," set apart, consecrated. The taboo might apply to persons or things. That which touched a god or a priest exercising his office became sacred and must be set aside; or, again, that which was once dedicated to the deities remained forever afterwards under taboo. There were, however, priestly formulæ by which the taboo could be removed. There was something Jewish in the usage, for it was the custom of the Polynesians to dedicate their first fruits and firstborn, as well as the first samples of their manufacture, to the jealous deities of the race.

Human sacrifice; theory of the taboo.

Once again we may remark upon cannibalism as a practice of the Polynesians. They were not all cannibals, but many. It seems strange that the primitive races inhabiting approximate islands should have differed so greatly as it respects the eating of human bodies. It was so in the West Indies when Columbus came. The San Salvadorians, the Cubans, and the Jamaicans were not man-eaters, but from Porto Rico southward the usage prevailed to a horrible degree. Like differences have existed among Polynesians. In some of the islands the practice of cannibalism was common; in others it was unknown.

Practice and philosophy of cannibalism.

We need not here dwell on the cannibal rites as they existed until lately in the islands of the Pacific. The custom appears not to have originated in necessity, but rather in war. Many savage

peoples have shown disposition to devour the fallen foe or, at least, to drink his blood. Doubtless a profound superstition lies at the root of such habits. The belief is prevalent among savages, and is not absent from the minds of peoples of higher grade, that the spirit of the dead man remains, in part at least, in his organs. When the brave has fallen his heart, though it ceases to beat, is still brave; his blood, though life has departed, still contains his courage and prowess. Therefore the savage falls upon the slain enemy and eats his vitals. Better still, when captives are taken to slay and eat them! Thus the usage begins until the habit of man-eating is established. If the testimony of savages may be accepted, the taste of human flesh and blood is superior to that of any other food; at length the barbarians slay and devour their fellows.

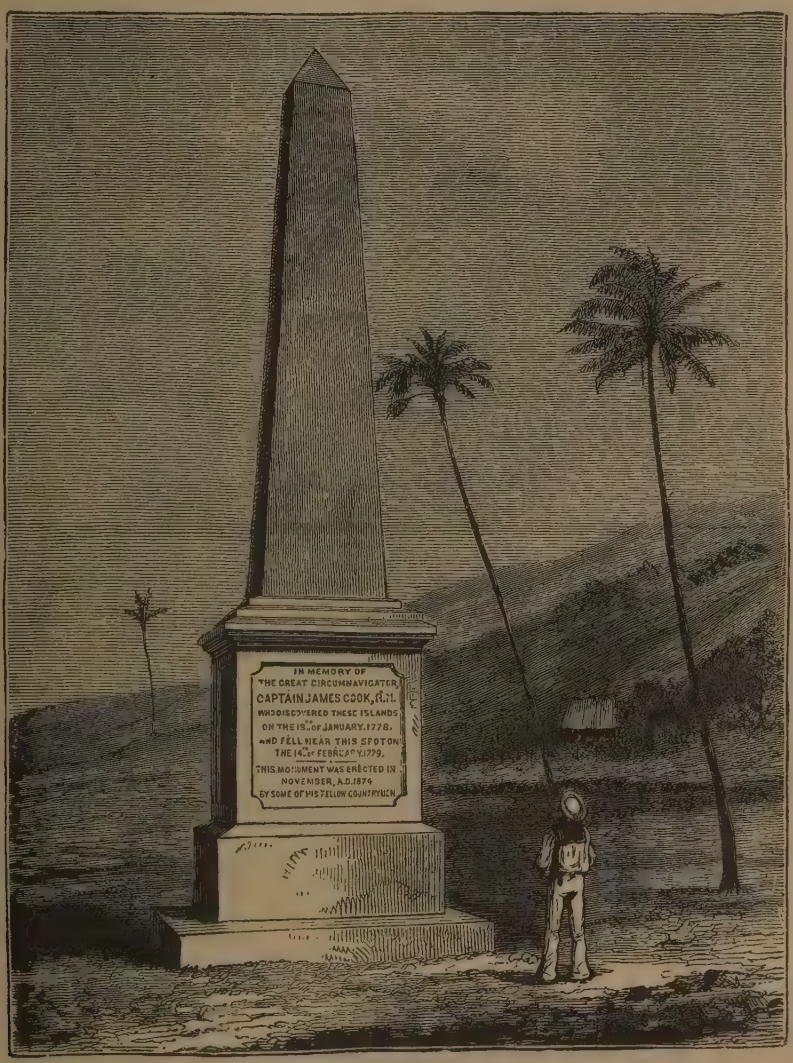
HUMAN SACRIFICES AND CANNIBAL RITES (TAHITI).

CHAPTER CLXVIII.—HAWAIIANS AND SAMOANS.

WE have thus presented with sufficient amplitude the general character of the Polynesians. It is proper, in the next place, to note with some particularity certain of the more important of the insular races included within the wide limits of Polynesia. These specifications need not be followed into details, from the fact of the similarity of all the island peoples under consideration. Thus, for instance, the Hawaiian islands reach as far north as the Tropic of Cancer, while New Zealand drops down to the fiftieth degree of south latitude,

Ethnic identities of the Polynesian races.

making an extreme distance from north to south of seventy-three degrees; and yet such is the uniformity of race development through this vast expanse of ocean and widely separated islands that the men of Hawaii are generally able to understand the speech of the New Zealanders! None the less, slight ethnic differences have been developed among the various peoples, and these may be profitably noted.


IN MEMORY OF
THE GREAT CIRCUMNAVIGATOR,
CAPTAIN JAMES COOK, R.N.
WHO DISCOVERED THESE ISLANDS
ON THE 18TH OF JANUARY, 1778,
AND FELL NEAR THIS SPOT ON
THE 14TH OF FEBRUARY, 1779.
THIS MONUMENT WAS ERECTED IN
NOVEMBER, A.D. 1874
BY SOME OF HIS FELLOW COUNTRYMEN

MONUMENT TO CAPTAIN COOK.

If we begin at the extreme north of Polynesia, we find first of all the Hawaiian group. This consists of eight islands, of which Hawaii has about twice the area of all the rest. This is the most important group of the North Pacific, and has been so recognized since the islands were first visited by the Spaniards and English in the eighteenth century. Captain Cook was the first of English-

Character of the Hawaiian group; former population.

men to come into Hawaii, then known —and long afterwards—as the Sandwich islands.

The people of this group were at that time found to be in a flourishing condition. Hawaii was thickly populated. The estimates made by Cook indicated about four hundred thousand inhabitants. The people were peaceable in their disposition. They were well advanced in manners and customs. A warlike spirit prevailed, though this was accompanied with great friendliness to foreigners. The contact with Europeans, however, proved to be what is virtually the death of the race.

The opening of intercourse brought a new form of religion, and this exercised in some particulars a salutary influence. Cannibalism and human sacrifice, both of which were practiced in the islands, gave way before the insistance and exhortations of the missionaries. Other barbarous superstitions likewise passed, and a new order of morality was introduced. For a while it might well appear that the race was to be regenerated by its conversion.

Christian conquest of the Sandwich islands.

VALLEY OF WAIPO, HAWAII.

The transformation of which we here speak began in the second decade of our century. Religious homicide and taboo were abolished. The missionaries thrived, and the people were brought

over in throngs to the Christian practice and doctrine. This had been well if the conversion had not brought with it the concomitants of vice and disease. Perhaps every race has its own vices, but the foreign vice is unto death.

It was not long until the islanders began to suffer. Decline set in. With moral improvement came also the maladies which the aggressive races have always carried with them among the barbarians. The population rapidly fell

Importation of vices and disease; decline of the race.

off. In the fourth decade the number had declined to about a hundred and thirty thousand, and at the present time there are fewer than fifty thousand native Hawaiians in their own islands!

Comment upon this condition is not needed. Until the Christian states can control their own emissaries and keep back the importation of vice and crime, the cargoes of alcohol and opium, and the dreadful infection of criminal diseases, it were far better that the innocent, though barbarous, outlying races of mankind should be left to themselves,

HAWAIIANS EATING POI—TYPES AND MANNERS.

to the simple pleasures and activities of which they are capable under the laws of their own nature, rather than that they should be corrupted, defiled, and destroyed by the insidious poisons of civilization.

Of the Hawaiians much may be said in praise. They have been regarded, physically, as the best race of the Pacific—excepting, perhaps, the Tahitians. Though the climate is warm and equable, the people have greater muscular

Hawaiians become civilized; passion for bathing.

strength, activity, and energy than might be expected of a race occupying such a situation. Their intellectual faculties are sufficiently acute. They learn readily, and apply themselves industriously to mental as well as physical tasks. They have adapted themselves to civilized conditions, have abandoned their idolatries, given up their superstitions, and yielded in large measure to the dominion of reason. For the rest, much of the simple life of former times has been preserved. The sports which were popular in the barbarian state are still

delighted in. No other people appear to take greater pleasure in riding horseback and swimming in the water. The surf about the islands bears nearly always a great number of swimmers, the most skillful in the world, who remain for hours together diving and tumbling and rejoicing like porpoises in the freedom of the sea.

One of the particulars in which the habits of the people have been greatly changed and improved is the matter of clothing. When the islands were discovered the people wore only a strip of cloth around the loins and between the lower limbs for men, and a short petticoat reaching from waist to knees for women. In the interior parts of the islands something of this natural habit remains; but for the rest, the people have adopted European costume. They take pains, moreover, to have their clothing tasteful and appropriate. The women are fond of dress decorations. Rarely have any people shown a greater delight in wearing flowers.

Adoption of European costumes.

The means of support are derived mostly from the soil. The people cultivate the ground assiduously, raising great quantities of yams, sweet potatoes, bananas, cocoanuts, and the like, and from these abundant roots and fruits they take the larger part of their subsistence. But they are also great eaters of fish. The fishermen are always plying their trade, and the inhabitants cure and preserve what is left over from the present supply. Of intoxication, there was not much before the coming of Europeans. The native intoxicant was a liquor called *kawa*, which, though disgusting, is still used to a limited extent.

Means of subsistence; intoxicants.

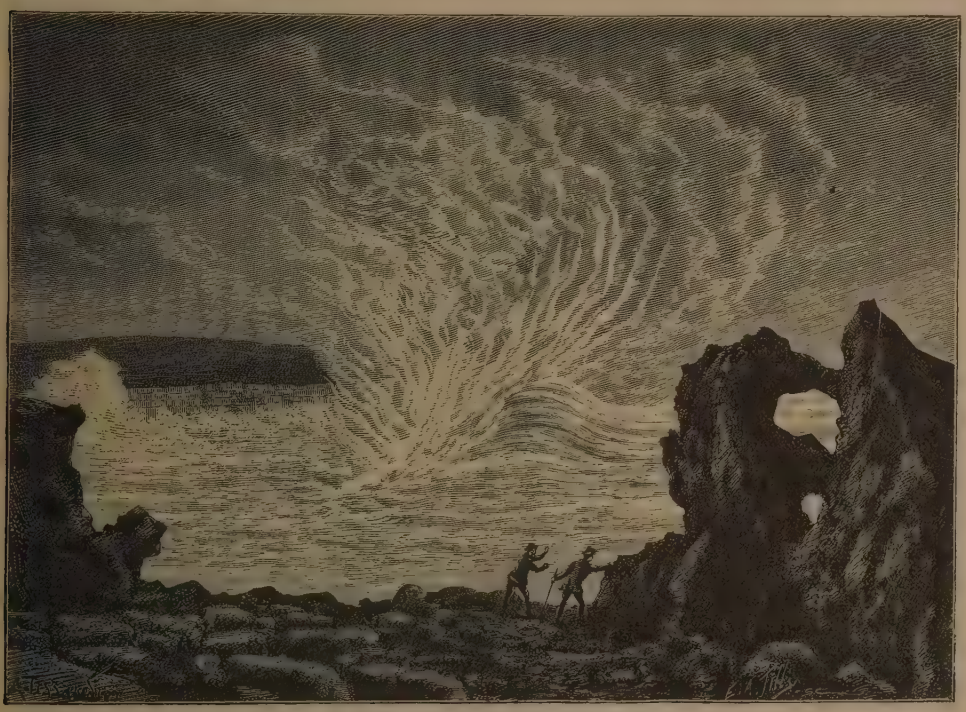
MAUNA LOA.

The other arts of the people are of the kind common throughout Polynesia. Architecture is humble. The houses of the natives are common huts built of logs and thatched with grass. In the cities brick and adobe building is prevalent, at least for the better class of houses. Honolulu presents the building abilities of the race at its best. Manufacture is merchant ships and the development of commerce.

Building; manufactures and commercial enterprise.

The Hawaiian islands are of volcanic origin. The striking feature, indeed, is the volcanoes. Of these nearly every island has a supply. Among them may be mentioned Mauna Loa. In the south central part of Hawaii is found Kilauea, which is said to have the largest active

Volcanic character of the islands; House of Burnings.



HOUSE OF EVERLASTING BURNINGS.

in its infancy. Considerable weaving is done, and the fabrics used for clothing are mostly of native production. The islanders have the common skill of Polynesians in the carving of woods. Many of the small arts are successfully practiced. The commercial development has been rapid. The position of the islands, somewhat more than two thousand miles from San Francisco, has given them a maritime importance, and favorable treaties have stimulated the building of crater in the world. Even under the sea the volcanic fires are still raging, as may be seen in the fiery lake of Heleman-man, called the House of Everlasting Burnings. It is evident that in former times many volcanic peaks were still smoking and spouting lava at intervals; but most of these have subsided into extinct craters, while only a few remain in a state of activity.

The government of the Hawaiian islands is a limited monarchy. The king

is hereditary. There is a legislature, composed of senators, or nobles, and elective representatives; but the two classes sit in the same hall and deliberate together. The government is as highly organic as almost any in Europe. The king has his ministry and his privy council. There are departments and bureaus sufficient in number, if not in importance, to answer the demands of any administration. Not only so, but Hawaii. It appears that the administration is just and efficient. The Hawaiian government is recognized in Europe and America. Its representatives are seen in many of the most important cities in the world. It could hardly be said that the kingdom is wanting in dignity, though the royal army consists of only seventy men!

Governmental system; the court and aristocracy.

We may now pass rapidly through the remaining groups of Polynesia. The features, ethnic, social, and political, of

MANNERS OF THE HAWAIIANS.—A ROYAL PROGRESS.

Hawaiian society has fallen into the forms and classes which we find in England and other countries where the foundations of political society consist of royalty and aristocracy.

The Hawaiian court has introduced nearly all the titles and manners of the European courts. Orders of knighthood have been established, and titles of nobility arranged and graded with as much nicety as if they signified something! The government is established at Honolulu, in the island of Oahu, which, though somewhat central, is not comparable in area and importance with the varying races differ so little from the common type that a single description may very well answer for all. We may next notice the Marquesas islands, situated at the crossing of the tenth parallel of north latitude with the 140th meridian W. from Greenwich. The archipelago consists of twelve islands, but the whole area is less than five hundred square miles. The climate could but be hot and humid throughout the year. The temperature rarely sinks below 75° F. The products of the island are wholly tropical. The fruits are bananas, cocoa-

The Marquesas and their productions.

nuts, and bread fruit. The earth products are yams, plantains, sugar cane, and bamboo. Animals are few and feeble. The largest are the dog and the hog. The birds are more plentiful, but are not to be compared in variety with those of Indonesia.

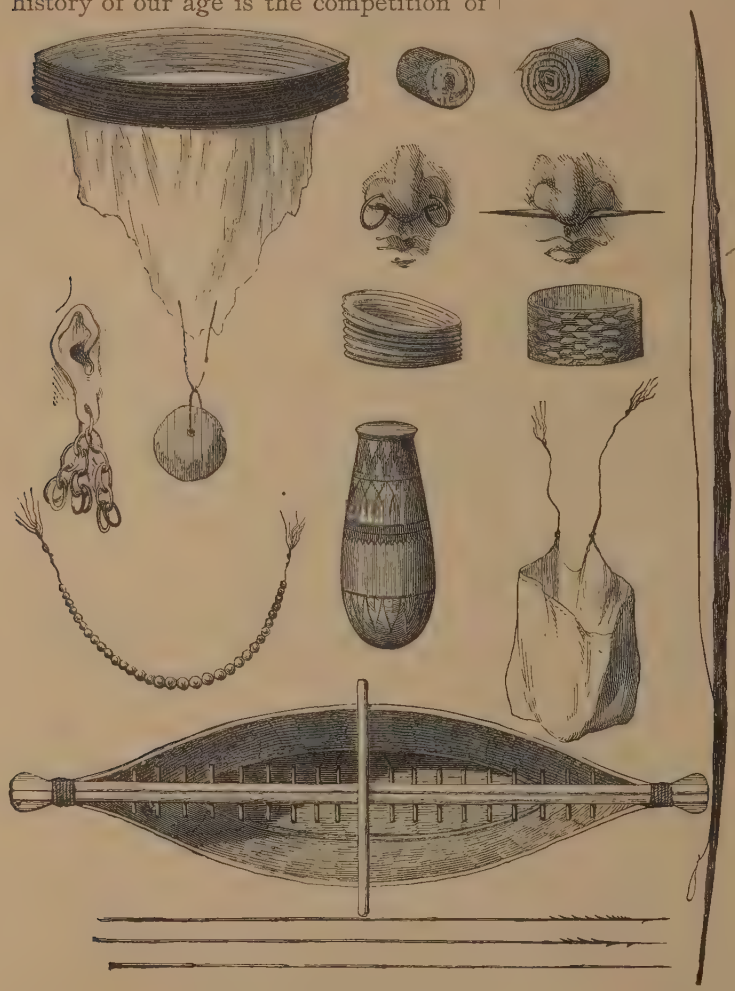
MARQUESAN WARRIOR, WITH OLD MAN AND WOMAN—TYPES.

The manner of life is necessarily that of vegetarian islanders. The native resources of the earth are supplemented with the resources of the fish net and the poultry yard. The conditions of life are so easy as to require but small effort on the part of any. It is a matter of surprise, indeed, that the peoples of Polynesia are physically so well developed and vigorous; for the necessity of strenuous exertion is taken away. In the Marquesas there is little need even

Means of subsistence and manner of life.

of building. The bamboo hut may well suffice in all seasons to protect the natives from the elements.

One of the features of the political history of our age is the competition of the European nations for ascendency, or at least for predominating influence, in the Pacific islands. Holland, France, and England have followed Spain and Portugal in the contention for the possession of these far insular points in the greatest of the oceans. In the case of the Marquesas, France has been most successful in establishing her claims. In the fifth and sixth decades an effort was made to establish French colonies in the islands. That movement, however, has been given over; but meanwhile foreigners of many nationalities have touched here and there, and missionaries have succeeded in converting the people to Christianity. This has been followed with the same result which we have noted and deplored in Hawaii. While the Christian propaganda has extended the doctrines and practices of the new morality, other European adventurers have imported vice and disease. At the present time there remain hardly six thousand natives of a population which was formerly many times as great. The decline is to be traced almost wholly to the vices and infections introduced among the unhappy islanders by European adventurers and fugitive criminals.

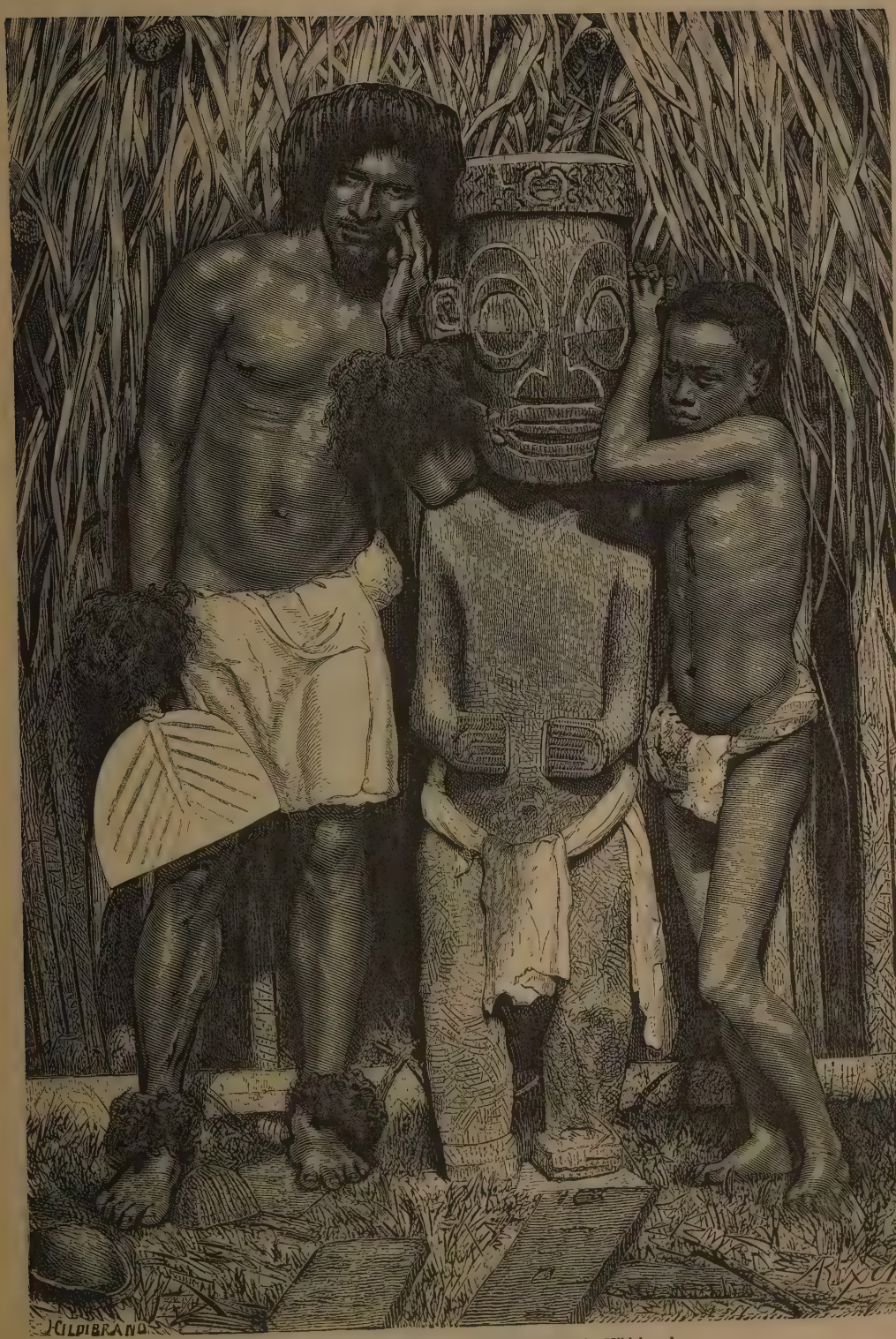


TOOLS AND ORNAMENTS OF THE MARQUESANS.

Competition of Europeans; success of Christianity.

Of the inhabitants of the Phœnix islands and the Ellice group we have already spoken. These differ but little from the other Polynesians already described. They have the same fine physical development, the same amiable

Peoples of the Phœnix, Ellice, and Coral groups.



MARQUESAN TYPES AND IDOL.—Drawn by Hildebrand.

traits and peaceable dispositions which we have noted and admired in different parts of our progress through Oceanica. The manner of life is necessarily limited to the same simple round of desires and resources. The Coral islands have but small vegetable and animal products; but these are sufficient to maintain the feeble and segregated communities which

VIEW IN SAMOA—HOUSE OF THE KINGS.

have established themselves on the different points of land.

Place and character of the Samoan islands.

Until recently the islands now known as the Samoan group were called the Navigator's islands. The cluster is situated in the center of Polynesia, having its place between the 169th and the 173d meridian W. from Greenwich, and between the parallels of 13° 30′ and 14° 20′ S. The cluster includes thirteen islands, but only three have any importance. These have an aggregate area of a little over thirteen hundred square miles. The greatest island is Sawaii, though the capital, Apia, is situated in Upolu, the second in size. In recent times the government has been under the joint protectorate of Great Britain, the United States, and Germany. The student of current history will recall the complication which in 1889 threatened to bring the German empire and the United States into hostilities.

Decline of the Samoans; fine physique of the race.

At the present time the population of the Samoan group amounts to about thirty thousand souls. Here, also, we note the decline in numbers of native inhabitants since the arrival of Europeans—and for the same causes. About the middle of the century a census of the islands showed a population of more than fifty-six thousand, but the number has fallen off, partly by destructive petty

warfare among the islanders, and partly by the ravages of European diseases.

The Samoans have the same fine physical development and essentially the same features which we have described in the general sketch of the Sawaiori races. Everywhere throughout Polynesia men are seen, who in stature and form, in bearing and in symmetry, are equal to the average of Europeans and Americans. The color is almost uniformly that copper-bronze hue which

SAMOANS FISHING.

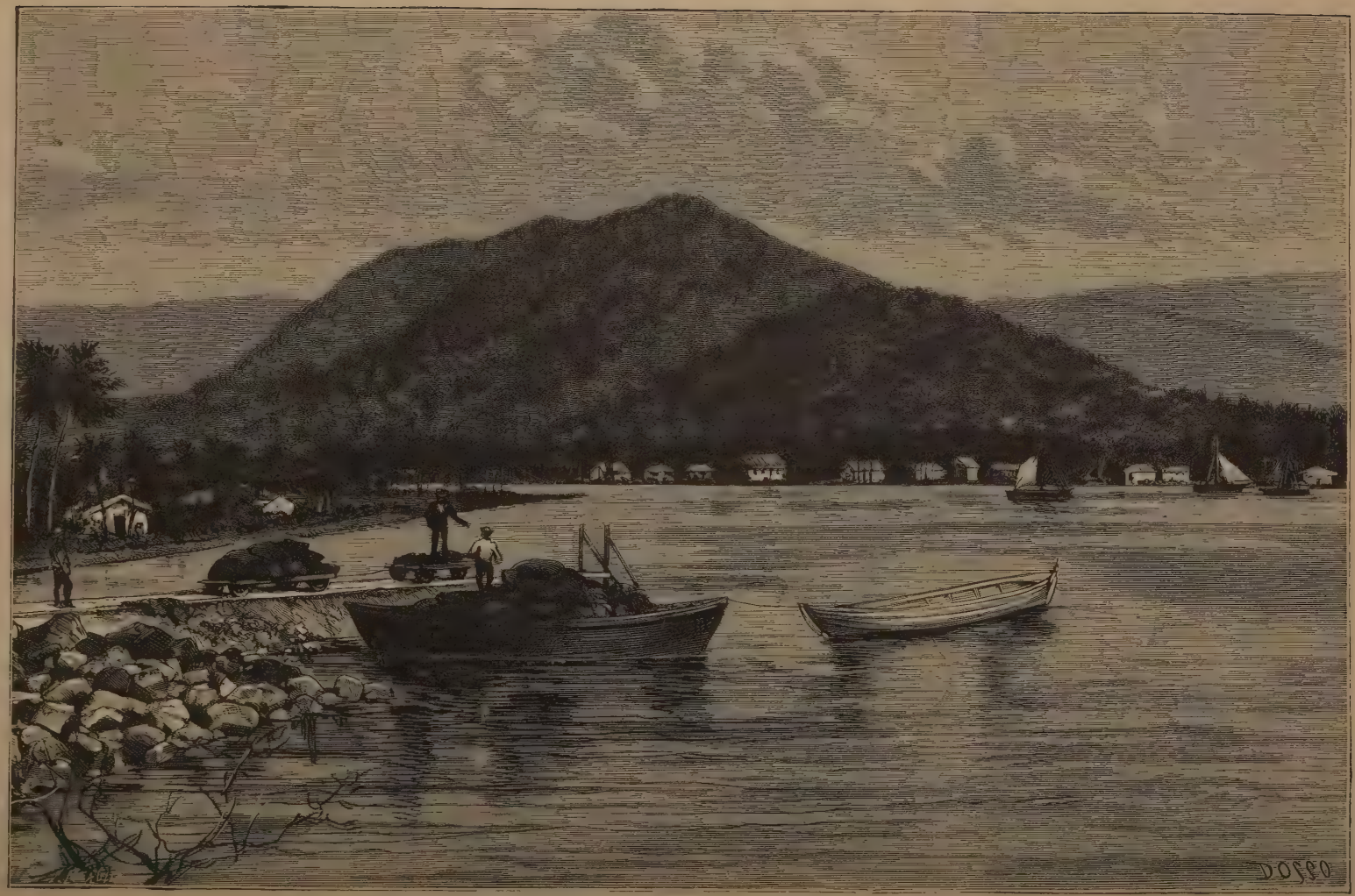
distinguishes, by its brightness of finish, the races of Oceanica from the peoples of the continent. The latter are less bright colored, the skin lacking the gloss of the peoples of the sea.

It is claimed, however, that the Samoans are not equal in bodily and mental energies to some of the other Polynesians. Their acceptance of Christianity and their abandonment of paganism have been marked with less enthusiasm and zeal than was shown by the Hawaiians. Meanwhile foreigners have, by their presence, somewhat cowed the native spirit. Foreign estates are laid out in the island, and foreign laborers have been brought in to prosecute industries for which the native have shown no aptitude. That aspect of the native life which presents it most favorably is the skill of the Samoans in the building and management of boats and in fishing. It was this circumstance which led the French mariner, Bougainville, to give the name of Navigator's islands to the group under consideration.

Failing of spirit under foreign influence.

Of the Tahitians, or Society islanders, we have already said something in the general sketch of the Sawaioris. The name Tahiti —or Otaheite, as Cook wrote it—belongs primarily to a single island, but it has been extended in our times to the whole archipelago formerly known as the Society islands. It is worth our while to mark the central, and therefore isolated, situation of this cluster. Hawaii is two thousand six hundred miles distant. The sea line to Sydney, Australia, measures three thousand four hundred miles, and the distance from San Francisco is nearly the same. To Auckland is a stretch of

Isolation of Tahiti; measurements outward.



VIEW OF APIA AND THE FRENCH MISSIONS.—Drawn by Dosso, from a photograph.

nearly two thousand five hundred miles, while the distance to Panama is four thousand six hundred miles.

Products and climatic phenomena of the islands.

The cluster under consideration is made up of eleven islands, all small, having an aggregate area of about six hundred and fifty square miles. The area of Tahiti is greatly in excess of that of all the rest together. The vegetation is richer than that of the islands to the north; but the fauna is marked with the same poverty which we have noted throughout Polynesia. The climate is warm and humid. The winter months are marked with excessive rains. These are accompanied with thunder and hurricanes. The products, both vegetable and animal, differ but little from those of the islands already described.

Physical superiority of the Tahitians; sex and stature.

The inhabitants of this group have the common Polynesian character. They resemble most the people of the Marquesas islands. It is conceded that in physical characteristics no people in the world surpass the Tahitians. All travelers have agreed that in symmetry and beauty these half-barbarians outrank any of the existing continental races. Possibly the earlier navigators, long accustomed to the rough visages of various savage races, were delighted and astonished at the symmetry, beauty, and grace of the Tahitian women. Equally were they surprised at the stalwart and muscular forms of the men. It is doubtful whether any existing race, unless we should except the Patagonians, are as tall as the men of Tahiti. They average as much as six feet. The women, however, are by no means Amazonian. The difference in stature between them and the men is strongly marked. In other words, the natural qualities of sex, developing in the case of women into beauty and grace, and in the case of men into sinewy strength and powerful action, have never been in any people more perfectly illustrated than among the Tahitians.

Striking personality of the chiefs and priests.

These superior qualities of manhood and womanhood are still further developed in the case of the chiefs and nobles. In such the complexion has improved to a light olive color, and other signs of superiority are noticeable. The dignity of the person, in men and women of rank, is heightened by picturesque costume, such as feather cloaks and other attractive ornaments. It was a point aforetime with the priesthood to exaggerate the stature by wearing circular hats of wicker work, some of which were three feet in height. These, together with the priestly apparel flung over the stalwart person, gave to the priests the appearance of giants.

Means of subsistence; easiness of living.

The means of subsistence throughout the Society group are similar to those which we have described in other parts of Polynesia. The people cultivate yams, sweet potatoes, and bananas. These products, together with cocoanuts, bread fruit, and the like, constitute the principal articles of food. Of animal food, fishes and turtles furnish the chief articles. In paganism both pigs and dogs were eaten, but the latter have been excluded by the influence of foreigners. The climate in all parts of these countries favors an easy, out-of-door life, in which great exertion and struggle are not necessary for the maintenance of a pleasurable existence.

We have not in the preceding sketch of the Polynesians said much with respect to their languages. These are all dialects of a common tongue, and the dialects have

YOUNG WOMEN OF TAHITI—TYPES.—Drawn by Bassot.

not departed widely the one from the other. The islanders can generally pass from place to place, and from one group to another, understanding the natives as they go. But little effort is required for any one with a knowledge of Hawaiian to traverse the whole of Polynesia to the borders of Papua.

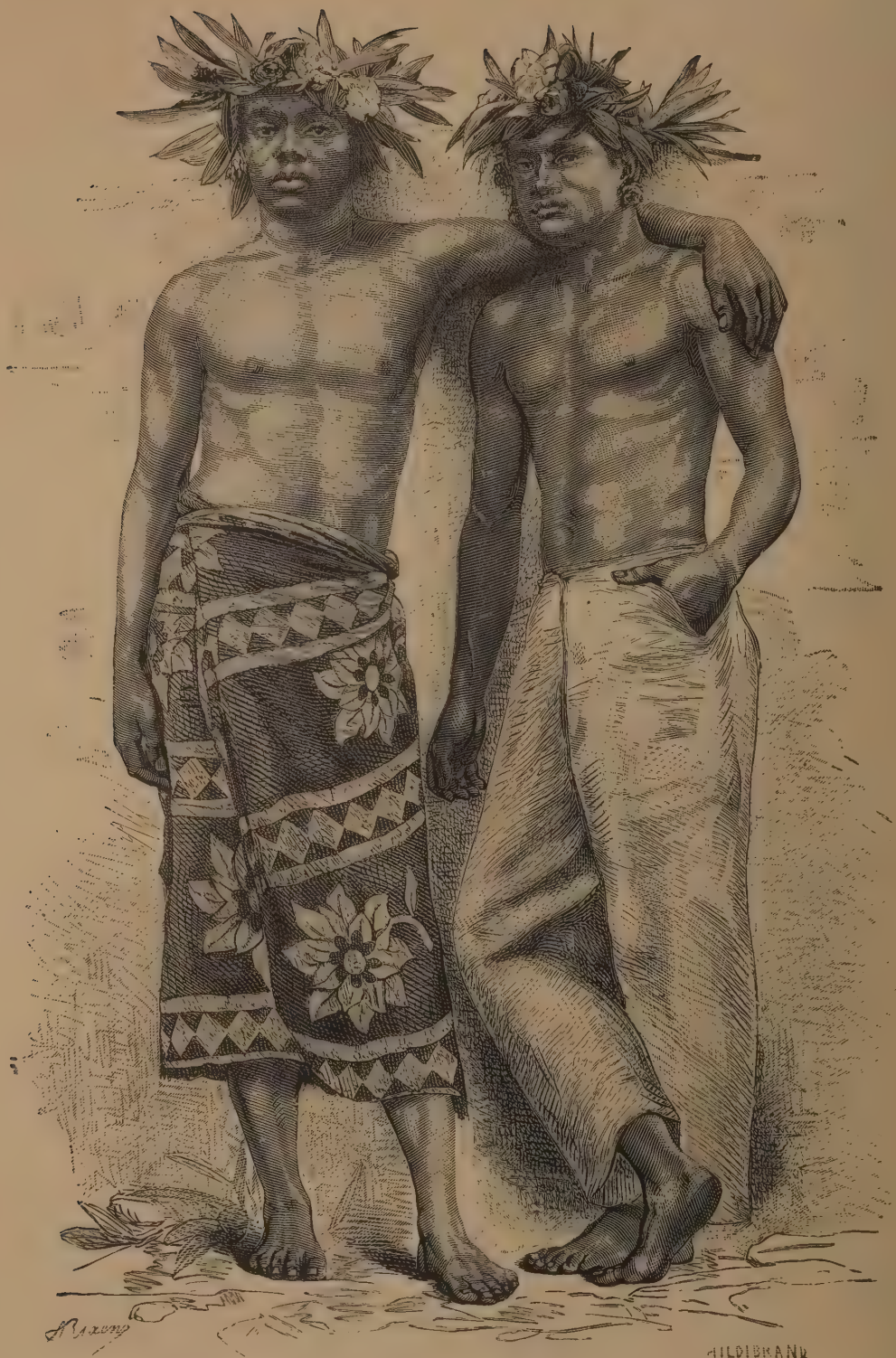
Polynesian languages comparable with Ionic Greek.

The language, if we regard it as a whole, has entered the polysyllabic stage of development. Its peculiarity is the reduction of the consonantal list of letters to a few of the smoothest and the multiplication of vowel sounds. All the Polynesian speeches have thus become soft to a degree. Perhaps no other variety of human language has ever been reduced to greater smoothness and melody. Hawaiian and Tahitian may well remind the classical student of that Ionic Greek which, in the harmonious flow of its many vowels and slight consonantal elements, was justly regarded as the linguistic paragon of antiquity.

The government of the Society islands is of the same type which is common throughout Polynesia; that is, common to the natives uninfluenced by foreign conquest or domination. Each island tribe has its chieftain, and aforetime had its priests. The chieftainship was hereditary. In the larger islands the office grew to be monarchical. In such cases the king had his head men upon whom he depended for support in war and counsel in peace. Though the Polynesians are much engaged in petty warfare, it would not appear that the disposition of the race is naturally disposed to hostilities. Such difficulties usually arise from the joint possession of a given island by two or more tribes. Rival chieftains would thus contend, and the tribesmen of the one would fret against those of the other. The early visitants from Europe to these islands were generally impressed with the mildness, justice, and peaceableness of the

Type of government; feuds of chieftains.

TAHITIANS WITH CANOES—TYPES AND COSTUMES.



YOUNG MEN OF TAHITI—TYPES.

native rule. Though there were no formal constitutions, custom and precedent, and we may suppose the common principles of human conduct, combined to secure to the islanders a satisfactory administration of their civil affairs.

YOUNG TAHITIAN WOMAN—TYPE.

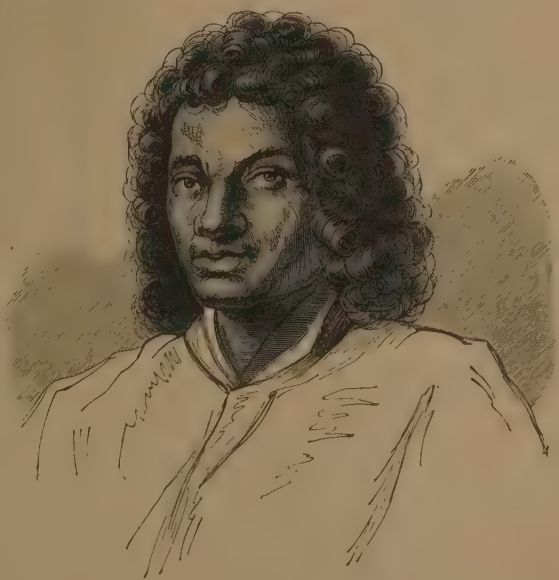
We have to note in the case of the Tahitians the same unfortunate condition which has been observed in many other parts of Polynesia; that is, a decline of the national vigor, prowess, and numbers under the impact of European influences. In this part of the islands, however, less harm has been done than in Hawaii and the Marquesas. On the coming of foreigners the Tahitians were found to be good mariners and clever builders of ships. They understood at least the rudiments of navigation. Their captains took their bearings from the stars, and made their way to great distances through the open and placid Pacific.

Decline in vigor under European influences.

Similar skill was seen in the shore life of the people. Agriculture was prosecuted with a good measure of success. Methods of cultivation were understood, including irrigation and the artificial improvement of the soil. There were three great classes of the people. The first class were called the Huiari, and such were regarded as of divine origin. This class included the political rulers and chieftains, the king and the priest, the military captains and common head men of the tribes. The proprietors of lands and common artisans and manufacturers fell into the second class, along with the medicine men. Fishermen and slaves constituted the third class. The lines of caste distinction were drawn with sufficient rigor to preserve the ranks and honors of society.

Division of the people into castes.

We need not here elaborate on the life and character of the Tahitians beyond a general sketch of their personality and manners. In common with all Polynesians, they are a careless and easy-going race, moved by good will and



YOUNG TAHITIAN—TYPE.

generosity. They have been observed to be courteous, especially to strangers. In connection with these virtues they are charged with cruelty, treachery, and deceit. Whether these latter traits are inherent in the race, whether they might have been observed in the native condition before the coming of foreigners, or whether, on the other hand, the Tahitians have become such as they are now described through their evil contact with foreigners, we may not well determine.

Character and manner of life of the Tahitians.

It is well known that deceit and treachery are the natural weapons of the weak against the strong. They are the means by which the fox defends himself and conceals his den from the ravages and brutality of the wolf and the bear. The strong races—they who conquer and dominate—are generally innocent of these attributes of character, while the weak adopt them and cultivate them as a means unto the end of their own existence and preservation.

Treachery an attribute of weakness; gleeful spirit.

Certainly we should not expect treachery and cruelty to be combined with the light heart, gaiety, and jocoseness of the Tahitians. They are fond of gay dress. They have their dances in costume. They sing their native ballads with great glee and spirit. They betake themselves to games, including foot races, canoe races, the throwing of quoits and spears, boxing, sham battles, and the like, with great enthusiasm. That sport in which both sexes alike indulge and enjoy together is swimming in the surf, in which this people, like the Hawaiians, surpass belief in the agility of their water feats.

BAY OF MATAVIA (TAHITI.)—Drawn by Tissand.

The Society islands have been known to Europeans since the beginning of the

seventeenth century. Several times they were discovered, and then lost. The name was given to them in 1777, in honor of the Royal Society of Great Britain. About the beginning of our century the work of the missionaries began, and was successful; but the Tahitians have not shown such persistency and steadiness in their conversion as have the inhabitants of Hawaii. Before the middle of our century the French gained an ascendency in these islands, which they continued to hold until the year 1880, when Tahiti was made a French dependency. There is a French governor general, who has his residence in the island, but the native authorities are preserved as much as practicable.

Historical references to the Society islands.

As we have said, Tahiti Proper, that is, the Great Tahiti, much exceeds all the other islands in area. Its dimensions are about twenty-three by twenty miles; area, approximately six hundred square miles. The population is a little over nine thousand, while that of all the other islands is less than two thousand. The country has been considerably improved under the auspices of the French, but the national spirit has correspondingly declined. It is, however, one of the features of the native life throughout nearly all Polynesia that the leading men prefer foreign institutions, and strive to conform their petty islands and their subjects to the nations of Europe.

Great Tahiti; influence of foreign example.

CHAPTER CLXIX.—FIJIANS AND NEW ZEALANDERS.

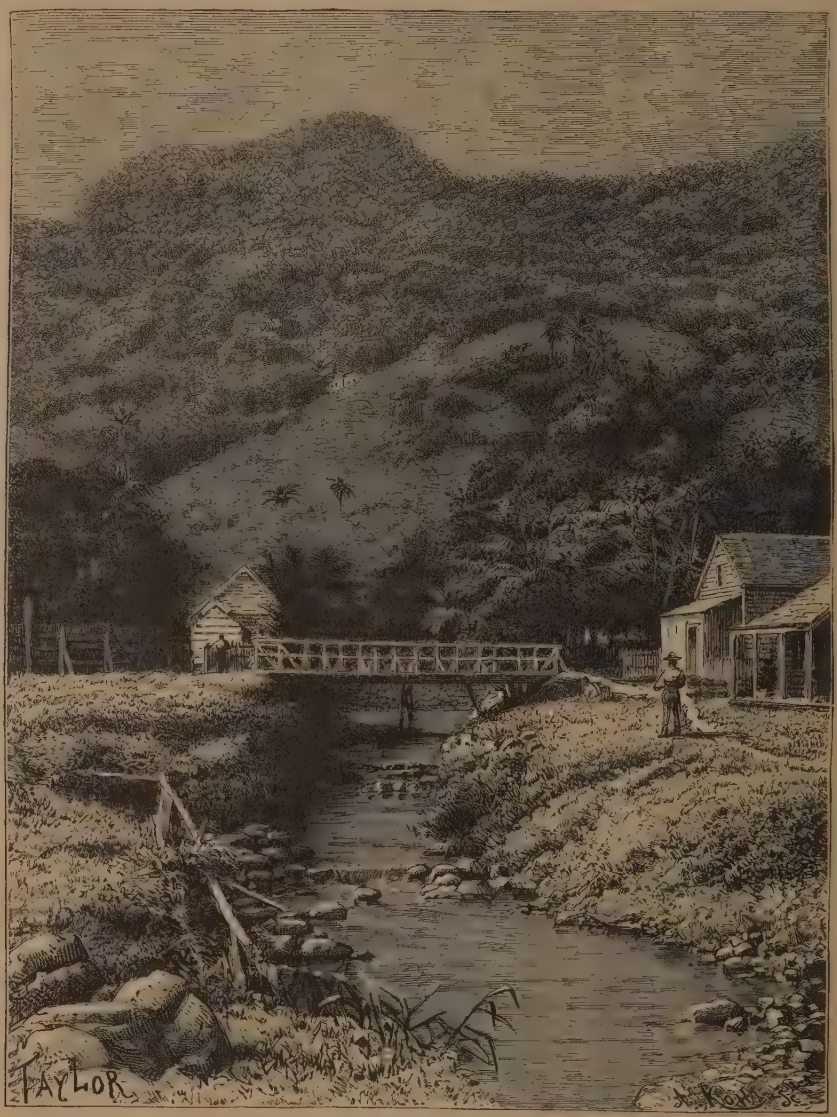
WE may, in the next place, glance briefly at the two approximate groups known as the Fiji and the Tonga islands. The first of these lie along the border lines of Papuan Polynesia, and the latter a little further to the east. The two groups are separated by no great distance, and Samoa is only about three hundred miles away. We are here clearly within the volcanic ridge, in which region the islands depend upon subterranean upheaval, rather than the work of the coral insect, for their formation. The group under consideration numbers about two hundred and fifty, of which about one third possesses inhabitants. The vegetation and the animal life throughout these islands are of the tropical and oceanic character, though the products extend to coffee, cotton, corn, sugar, and tobacco. Of animals, no larger varieties than the dog and the hog are found. There is the same paucity which we have noted in other parts of Polynesia.

Physical character and products of the Fijis.

The greatest of the Fiji group is Viti Levu. Its length is eighty and its breadth fifty-five miles. After this in importance we may mention Vanua Levu, Taviuni, Kandabu, Fulanga, Kambara, and many others of smaller dimensions. Most of these are covered with thickets and creepers, out of which rise, in the central parts, forests of considerable proportions. In these islands the banana, the bread fruit, and the cocoanut flourish, and constitute the chief support of the people.

We here concern ourselves with the people rather than with their environment. The name Fiji has become syn-

onymous in the literature and tradition of the West with savagery and depraved manners and customs. There doubtlessly by Europeans may be referred to imagination and prejudice, and another part to that difference in national custom upon



A MOUNTAIN WAY IN FIJI.—Drawn by Taylor, from a photograph.

exists a strong contrast between the Fijian character and that of the Hawaiians and other more improved races of Polynesians. Perhaps something of the horror with which this people has been regarded which the races of men are so strongly divided from each other.

Ethnic traits; Bad reputation of the Fiji race.

It may be said that the Fijians have the same lightness and jocular disposition which are the attributes of most Polynesians. They betake themselves

MAN AND WOMAN OF FIJI—TYPES.—Drawn by E. Konjat, from a photograph

with the same spirit to sports and games; they delight in the water, and have the same enthusiasm as the others for the song, the story, and the dance. They are more disposed to festivals and to indulge in the gratification of appetite than almost any other people of Oceanica, and this disposition is, no doubt, coupled with that cannibalism which has given to Fiji the savage and repulsive name which the country bears throughout Christendom.

Dispositions of the people; sports and feasts.

In one particular, at least, the Fijians surpass contemporaneous barbarians. This is their tendency to the agricultural life. They have no plows, or any of the more important apparatus of the field, but they nevertheless till the soil. They have a kind of digging sticks, made of mangrove wood. The implement is a sort of wooden shovel, fashioned at the point in the shape of a toothpick. This primitive tool is thrust into the earth and the ground loosened up for the planting of yams and other vegetables. In digging, several of the men coöperate so as to break up a piece of ground some two feet in diameter at a single effort. When the piece of earth has once been raised, the clods are reduced by beating with the wooden shovels. The gardeners also have an instrument like a Dutch hoe, with which they remove the weeds from among the growing plants. In making this tool a bone is sometimes employed, and sometimes a turtle or tortoise shell. A kind of pruning knives, made also of tortoise shell, fastened to the end of a rod, have been noticed in the hands of the workmen. They are skillful basket-makers, and have nets almost equal to those of civilized peoples.

Liking for agriculture; tools and methods.

We should here premise that the missionaries from Europe and America have made their way into these, as well as other parts of Polynesia. They found on their coming a people strangely given up to barbarity and morbid appetites. As to religious belief, that the Fijians had in common with others of their race. There were two kinds of gods, one immortal and the other local. The deities were also divided into good and bad. The spirits of the dead, that is, of the great men of the race, might arise after death to be deities. The interpreters between gods and men were the priests and medicine men. These knew all things, for the gods revealed much to their understandings. It would appear that the Fiji tribes had not sunk to the gross fetichism of some other Polynesian races, but there were at least the premonitions of a gross and sensual idolatry. The institution of taboo had sprung up, and many persons and things were "set aside" as sacred, consecrated.

The Fiji pantheon; religious practices.

It was this paganism that the Christian missionaries attacked and measurably overcame. It has been the peculiarity of the case, however, that the Fijians showed a marked tendency to relapse. It has never been possible thus far to overcome the disposition of the people with respect to cannibalism. Perhaps in no other part of the world has man-eating been so universal a custom as in these islands. Formerly those taken in war were killed and eaten. All the shipwrecked and helpless driven upon these shores were doomed to the like horrid fate.

Christianity contends with pagan cannibalism.

It does not appear that the islanders killed and ate their guests in a spirit of cruelty, but simply because of a preference for human food. Many classes of the inhabitants were devoted to this

Man-eating theory and practice of the Fijians.

WATER SCENE AND BOAT-BALANCING IN FIJI.—Drawn by Theodore Weber, from a photograph.

end. Custom carefully prescribed who should be slain, and under what circumstances. There were occasions which demanded the human feast. When a new house was built, man-food must be served as a part of the rejoicing. When a woman's husband died, or a slave's master, the survivor must be slain and eaten. Besides those who were thus condemned, the chiefs had a right to condemn others according to caprice. The sick and the aged were killed because they were no longer useful; but the Fiji palate was particular, and rejected those who were thought to be no longer good for food! Many missionaries, even after they had been heard and believed in, were seized and greedily eaten by their converts! To the present day this horrid appetite has not been overcome. The people are obliged, under the pressure of foreign influence and the present law of the islands, to hide their actions, and to do in the solitude of the woods what was formerly done openly and with great rejoicing.

Savagery of the race; theory of death and immortality.

Hardly any existing race has in it more repulsive and degrading elements of savagery than do the Fiji islanders. There is an almost total disregard of human life. Parricide is not only permissible, but the common rule of action. Children kill their parents, according to the custom of the country. The theory of the islanders is that no one should be permitted to become aged. They have a belief in a future life, and the belief extends to a literal resurrection of the dead. These notions are entertained without the slightest skepticism, and are followed out to consequences most horrible. Since each person will revive hereafter in the exact condition in which he died, it is desirable that all should die before reaching old age! With this end in view, the sons and daughters of the household take the lives of their parents in order to save them from decrepitude in the world to come! At about the age of forty the father and mother are buried alive. There is no compunction on the part of the survivors, and no fear on the part of those who are buried. It is done as a duty, and the victims go, at the appointed time, cheerfully to their graves, and are buried from sight.

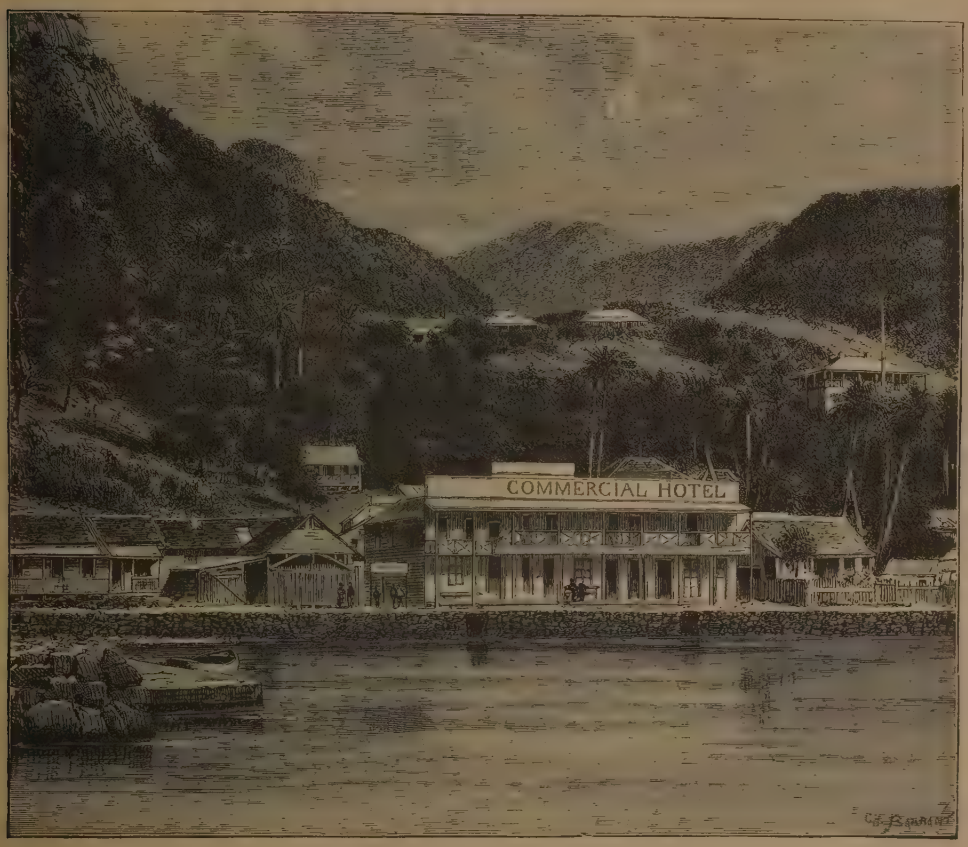
Slavery of women; story of killing and eating.

The women of the Fijians are the slaves of the men. They are tied up and whipped, or killed and eaten, with total impunity, and the astounding thing in connection with these horrors is the entire absence of any sense of wickedness or even impropriety on the part of the perpetrators. It is narrated by travelers and missionaries that the men of the islands go about their diabolical work of killing and roasting and eating their own friends not only with indifference as to the moral turpitude of doing so, but with an actual gusto which makes one shudder. It is the custom for those who desire to murder another for food to entice the victim with some falsehood so that he may be slain by a stratagem; and the circumstances will be afterwards recited by the unconscious criminal with good humor and self-commendation. It is told of a New Zealand chief, named Atoi, that he recognized among the servants of Mr. Earle, an Englishman, living in the island, a handsome girl, about sixteen years of age, and claimed her as his slave. Taking her back with him to the village he killed and ate her. On the following day he took the Englishman to the spot with evident pride at the wit of his performance, and pointed out the post to which he had tied his victim, laughing the while at the thought of how he had secured her

by falsehood. "I told her," said he, "I only intended giving her a whipping, but when I had her fast I shot her through the heart." The Englishman looked in vain for any sign of remorse or sense of impropriety.

The arts and industries of the Fijians are simple to a degree. Their houses are built of wood and are thatched with straw or grasses. The traveler notes with curious interest the extent to which the abodes have been ornamented. A part of the wall is constructed of lattice work. The floors are covered with beautiful mats. Curtains are hung up in the style of the Japanese. All the ornaments and furniture exhibit a kind of barbaric taste which we should not have expected under such circumstances. The people sing and play on rude instruments. The greatest of all compliments is to cut off the little finger in honor of some friend, or in commemoration of some event, as the death of a relative. The habit of tattoo is practiced, but strangely enough is limited to the women.

Arts and industries; sense of the beautiful.



LEVUKA (FIJI).—Drawn by Taylor, from a photograph.

We have spoken of the geographical and ethnical place of the Fijians on the border lines between the Papuan islands and Polynesia Proper. The people show in their constitution the evidences

Middle place of the Fijians in the ethnic scheme.

of their middle place in the scheme of mankind. Their color is a compromise between the Papuan and Polynesian complexion. The skin of the body has not that smooth, bright copper gloss which characterizes the races of Polynesia Proper. The body tends to hairiness; but at the same time the stature is tall, and the physical development is symmetrical to perfection.

It could not be said that the Fijian countenance is repulsive. The thick beard is another mark which shows the gradation of the race toward the Melanesian type. As for intellectual qualities we may note suspicion and treachery beneath an exterior of openness and generosity. No doubt this mental habitude has resulted from the practice of man-taking and man-eating through many generations.

Features and intellectual qualities.

It is conceded by travelers that the Fijians are not inferior, but rather superior, in force and energy to most of the Polynesian tribes. They are found to be quick and persistent. These qualities, doubtless, make against their civilization; that is, their civilization under the auspices of Europe and America. The greater their force of character, the less readily do they yield to foreign influences. They have skill in the cultivation of the soil and in the building of houses and boats. Unlike most Polynesians, they understand the manufacture of pottery. Their ability in the making of mats, cordage, and baskets, and the weaving of fabrics, is equal, if not superior, to that of the Marquesas and Society islanders—perhaps inferior to the like abilities of the Hawaiians.

Comparison of the Fijians with other races.

GROUP OF FIJIANS—TYPES.—Drawn by G. Vuillier, from a photograph.

In the matter of clothing, the Fijians are more careful of their persons than most barbarians. They pay some atten-

tion to cleanliness. Their garments are purified by washing, and they give considerable attention to the care of their hair. They have a kind of cloth manufactured from the inner bark of the mulberry, and this they fashion into garments and sashes. The dress of the women is not so extensive as that of the men, and consists for the most part of a dependent sash, called the *liku*, fastened around the waist. The bottom of this garment is generally ornamented with fringe. As for the rest, though the body is much exposed to observation, the Fijians seem to have a considerable degree of modesty, as is shown in their demeanor, particularly between the sexes. It is alleged that any breach of propriety, as it respects personal exposure, is visited, if intentional, with the severest punishment.

Style of clothing and sense of modesty.

The Fijian race shows in recent times the same melancholy decline which we have noted in nearly all Polynesia. When the first approximate census of the islands was taken, about the middle of our century, the result showed about two hundred thousand inhabitants. Since that time the population has fallen off rapidly. The peculiarity of the Polynesians seems to be that they can not endure many kinds of disease which are comparatively harmless in other countries. Thus, for instance, an epi-

Decline of the race under European influences.

NEW ZEALAND LANDSCAPE.—The Remarkable Mountains.—Drawn by Taylor, from a photograph.

demic of measles has been found to be as fatal in Fiji as the malignant smallpox would be in a European city. Europe has given to the islanders, however, not only such affliction as measles and scarlatina, but also those criminal diseases, the poison of which is, perhaps, the most fatal bane of life, whether civilized or barbarian.

Under these influences the islanders have fallen off. At the present time there are fewer than a hundred and fifty thousand inhabitants remaining. The Christian propaganda, particularly since the annexation of the islands to Great Britain in 1874, has exerted itself to stay the decline of the race; but the foreign impact which brings civilization brings also the elements of death. Meanwhile a measure of industrial and commercial enterprise has been produced. An export and import trade has come, and the revenues derived by the home government from the islands has increased to about three hundred thousand dollars annually.

The Christian propaganda brings also death.

Our survey of this vast ocean world may well be completed with some account of the races inhabiting New Zealand. The situation of this country is so far removed from the remainder of Polynesia as to warrant us in expecting the presence of new conditions and even of a different race of men. The extent and variety of the two great islands composing the country under consideration give it an importance much beyond that of the Polynesian islands in general. The area of New Zealand is approximately a hundred thousand square miles. This is given for North island and South island only, and is exclusive of Chatham and Auckland islands, which are associated by race interest with New Zealand.

Situation and area of New Zealand.

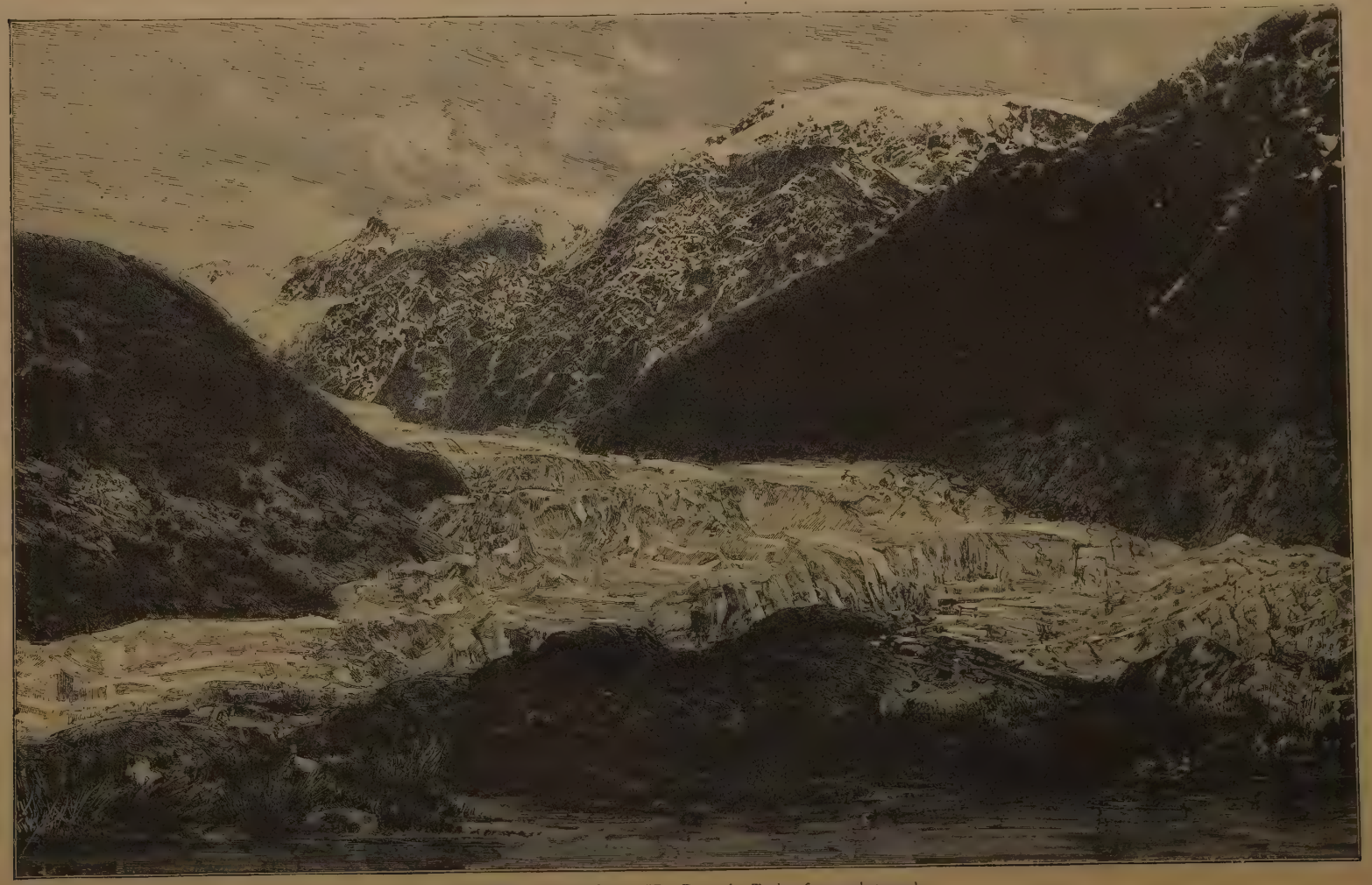
We may first remark upon the remoteness of the countries before us. A line passing from Great Britain through the center of the earth would issue not many leagues from New Zealand! It is, therefore, as far away as the bigness of the earth makes possible from the principal countries of Western Europe. Historically, we should hardly fail to note the illustration in these facts of the far-reaching dominion of Great Britain by land and sea.

New Zealand has from north to south a great stretch of territory. North cape lies under the line of 34° 25′, and Stewart island reaches to 47° 17′ S. Laterally the two islands have no great breadth. Geologically they have been thrown up by volcanic action. The mountains are high. Mount Cook, in the central western part of South island, rises to a height of more than twelve thousand feet. The ranges lie centrally or rather to the west of the islands, and those of South island have the highest elevation and greatest extent.

Limits of the group; physical features.

The country is well supplied with streams of fresh water. Its narrowness makes great rivers impossible. The longest are a little over two hundred miles in length. The streams nearly all run down headlong from the mountain slopes, and are subject to sudden deluges at certain seasons of the year. Lakes are added to the fresh water supply, of which lake Taupo, the largest, has a surface of two hundred and fifty square miles. In North island there is a region of lakes forming a scenery and collection of natural features, including warm springs, palisades, and geysers, that might well do credit to Switzerland.

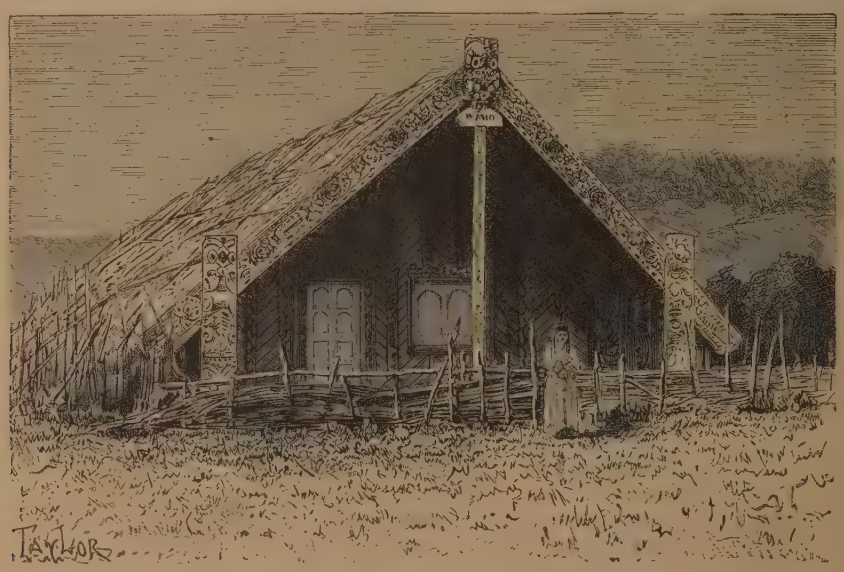
The climate of New Zealand is that of the temperate zone modified by the



FRANCIS JOSEPH GLACIER.—Drawn by Taylor, from a photograph.

ocean. The influence of the latter is sufficient to bring a measure of sub-tropical conditions. In the habitable parts of the islands the temperature rarely falls below the freezing point. Rains are abundant, especially in the winter months. In the mountains, above the line of three thousand feet from the sea, snows accumulate, and out of these the torrents are prepared which, with the return of the summer months (our winter), rush down in floods of yellow water to the sea.

Prevalent climatic conditions; rain.



NEW ZEALAND HOUSE.—The Whare-puni at Ohinemutu.—Drawn by Taylor, from a photograph.

We shall here concern ourselves only with the products of these important islands. The vegetation is luxuriant. Much of it is peculiar to New Zealand and Australia. Some is suggestive of the flora of South America, and still other varieties of vegetable life resemble those of the Polynesian clusters. Both North island and South island abounded originally in forests of grand timber. Since the country passed under the dominion of Europeans this woodland product has been attacked in a spirit of avarice, and largely diminished by cutting, consumption, and exportation. The ravages in the forest wealth have been promoted by fires which have destroyed large areas of the most valuable timber.

Vegetation of New Zealand; destruction of timber.

As to animals, we here reach a country in which nature seems to have been exhausted of her resources. More properly we should say that the impediments to the *distribution* of living creatures have been so great as to prevent their presence in these islands. The paucity of animal life does not show itself with such emphasis in any other important region of the earth. It is said that of the mammalia there are only two native species in New Zealand. These are a bat and a rat, the latter of which is doubtful! There is thus a virtual absence of animated existence, with the exception of such creatures as have been imported.

Extraordinary paucity of animals.

It is believed that the Maoris, or the Mahoris (for we have now reached the

land of this strange race), brought with them on their migration into New Zealand the dog, which has multiplied, and in some parts become wild. For the rest, animals are limited to lizards and frogs. The mollusca are more numerous. Seals are found on the coasts. Caprice seems to have been substituted for abundance. Several species of birds have neither wings nor tails. Among these was formerly that celebrated dinornis of archæology, now called the moa, and supposed to be the largest bird in the world. Since the days of the discovery of New Zealand by the English and other European races many kinds of quadrupeds have been introduced, and not a few, such as the rabbit, have run wild and multiplied, to the serious trouble of the islanders.

Caprice in distribution of animal life.

The same scarcity of animal life which we have marked above extends into the rivers. Fishes are few, and are of comparatively poor varieties. The sea fishes are more abundant and valuable. These have, from the beginning of man-life in the islands, constituted a considerable portion of the food of the inhabitants.

THE KIWI (TAILLESS AND WINGLESS).

The emergence of New Zealand and its rising importance mark the completion of the dominion of the progressive races over the earth. The situation is as difficult of approach, and the country as hard to dominate, as any other of the accessible parts of the globe. Nevertheless, the maritime energy of Great Britain has carried the English-speaking race and English institutions into these antipodal islands, and joined them to the retinue of progress. The old barbarous usages of the islanders, including man-eating, have given place to the more humane customs of Europeans. The ancient paganism has been supplanted, at least in name, by Christianity. Such has been the low grade of native intelligence and such the savage prejudices of the race that the missionaries have, with

New Zealand subjected to European influences.

great difficulty and against the constant disposition to apostasy, substituted the usages and principles of the Gospel for the barbaric customs of heathenism.

The movements of which we here speak began in the second decade of our century. Colonial enterprises followed at length in the pathway of missionary adventure. After twenty-six years, namely, in 1840, the influence of Great Britain had become sufficient to induce the native chieftains to acknowledge the supremacy of the British crown. A treaty was made, and New Zealand became a dependency of the empire. The arrangements which were made seem to have improved the native tribes as well as opened the way for easy colonization. There have, however, been many troubles between the authorities and the aborigines, and in one instance, that is, in 1864, a section of the British army had to be sent to New Zealand to overawe the natives and restore order.

The islanders yield to the authority of Great Britain.

With these historical movements we have less to do than with the people themselves. The aborigines of North island and South island are called Maoris. Their character has been such as to attract the interested attention of many travelers and all modern ethnologists. It is agreed that the people in question are a division of the great family called Polynesian Mongoloids.

Character of the Maoris; features and form.

MAORI CHIEFTAINS—TYPES.—Drawn by Hillebrand.

They are touched also with ethnic influences from both the Malay and Papuan divisions of the human race.

MAN OF NEW ZEALAND—TYPE.

The Maoris are by no means an attractive people. We should here look in vain for those fine physical and mental qualities which we have so much admired in the peoples of Central Poly-

WOMAN OF NEW ZEALAND—TYPE.

nesia. In the first place, the stature of the Maoris is below the average. The men are rarely more than five feet six inches in height. Besides, there is a striking disproportion in the bodily members. The legs are short. The lowness of stature is wholly of the lower limbs. The body of the New Zealander is as long as that of the average European, but his legs are so short as to give him a peculiarly squatty appearance. The feature is so pronounced as to suggest deformity. Coupled with this are long arms, which drop down to the thighs. The general appearance tends strongly to confirm the belief in the merely animal derivation of the human body.

As to other physical features, the Maori hair is black and coarse. The

EXAMPLE OF TATTOOING.

color sometimes varies to a dirty red. The eyes are dark brown, or black. The mouth is large and coarse. The skin is an olive brown, of a coarse and rusty appearance. The difference, however, in complexion is great. When the body is protected from the sun, and particularly in the case of women, the skin becomes soft and much fairer than in the state of nature. It is said that girls and young women of this race have a

Color of hair and skin; complexion of women.

pleasing expression of countenance—that their eyes have a soft expression, and that their manners are graceful and not unattractive.

In what manner ethnic qualities diffuse themselves.

We here reach a fact in connection with the Maori race which suggests generalization. The ethnic qualities of the different races of mankind, including those institutions which men have created, seem to proceed from certain centers wherefrom the quality or the institution in question widens and spreads like a wave on the water. It spreads, and at the same time becomes less active in its manifestations, until in some distant parts it sinks to the level. It spreads, but the progress is likely to be not in all directions, as from a pebble thrown into the lake, but in certain directions only. Here the cosmic force comes in, and we notice the progress of the ethnic quality, or given institution, from place to place in one course or a few.

Thus, for example, the manners and customs of various races have proceeded from certain original spots and conditions. Such institutions as those of religion and society have likewise spread over the surface of the earth. In New Zealand we seem to find the origin of the disposition of human beings to tattoo their bodies. This trait, passion, or whatever it is, is here manifested in great intensity. From this place the *disposition* to tattoo extends with many modifications and exceptions northward through Polynesia, until it finally touches vaguely both Asia and the two Americas.

Tattooing seems to have begun with the Maoris.

Of course, we can not say certainly that the institution of tattooing, as such, proceeded from New Zealand, that it was copied and carried from island to island through a large part of the bigness of the earth; but the disposition, the ethnic desire or passion, seems to have spread from this center. Here we find it universal and intensive. No other race of men have tattooed themselves with so much zeal and pride. The art as practiced among the aborigines of the islands has had two applications: the one to the face, called *moko*, and the other to the body, called *whakairo*. These are native names which the Maoris employ to designate the tattoo. The face, the hips, and thighs of men, and the upper lips of women, are the chief seats of this disfiguration. The work done, as shown in the uniformity or diversity of the figures, is intended to designate the tribe to which a given man or woman belongs.

Method of tattooing; figures imitated.

We are able in the case of the Maoris to note the aboriginal methods of tattooing. The pigment which they use to produce the permanent discoloration of the cuticle is prepared from charcoal, skillfully mixed with gum and certain vegetable extracts, which give it permanency and beauty. This coloring matter is pricked under the skin with little hardened needles of bamboo. The figures are carefully delineated. Perfect symmetry in the outlines, as for example, on the two sides of the median lines of the face or body, is preserved. In some cases the figures are geometrical, or, as we say, pure arabesque, in character; in others, they are of the likeness of birds or animals. The figures produced are at first quite dark, but they become blue as they attain permanency, and the color grows lighter with the lapse of time.

The custom of tattooing was universal among the Maoris, and was one of the habits against which the European missionaries set themselves. The influence of the latter has prevailed more and

more, and the natives no longer tattoo themselves so extensively or uniformly as they did in former times. The passion for picturing the body, however, remains, and is still much practiced, especially by the tribes that are least under foreign control.

Polygamy yields to the law of single marriage.

The social institutions of the Maoris were anything but admirable. Polygamy and miscellaneous union of the sexes prevailed. The family was very imperfectly developed. The institution of taboo was common. The code of morals was so weak as to permit almost universal license. The married women, however, were required to be faithful to their husbands. Against these native customs Christianity made an easier progress than might have been expected. Single marriage, legally solemnized, was substituted for that law which permitted promiscuity, even among the young women of the race, and for that other law whereby the man might divorce his wife at will. Another influence was the introduction of clothing and the beginnings of education. This work has gone on until the greater part of the natives are now able to read and write, and the most of them belong, at least nominally, to either the Catholic or to some branch of the Protestant Church.

Population and division into tribes.

When Europeans came into New Zealand they found the islands populated by races numbering, according to estimates, more than a hundred thousand souls. There were eighteen tribes, or nations. These were subdivided into smaller groups. Each tribe had its own chieftain, and the chieftains held allegiance in a loose way to some superior, who may be regarded as the king of the island. The organization was very similar to that of the Indian races of our Atlantic countries at the beginning of the seventeenth century. The chieftainship among the Maoris was generally hereditary. The subordinate chiefs held a check of authority on the absolutism of their superior, and the people of a given district had a like indefinite restraint on their chief. It was in this manner that war was made. Each tribe sent its warriors into the field under command of its own chief, who was at the same time a priest of the tribe.

Characteristics of the Maori language.

The language of the Maoris indicates clearly the ethnic relations of the race. It is a Polynesian tongue which has proceeded from the monosyllabic into the dissyllabic stage. Grammatical relations are indicated for the most part by prefixes and affixes which do not affect the pronunciation of the words with which they are associated. Such facts as declension of nouns and pronouns and the conjugation of verbs are accomplished by the juxtaposition of several independent parts which, taken together, have a periphrastic force like that of a compound word or conjugational form in one of the Aryan languages.

Beginnings of a Maori literature.

We need not enlarge upon the peculiarities of Maori. The language is sufficiently evolved to become the vehicle of a literature. The people of this race have been found to be weak in both reason and imagination. Their perceptive faculties and the memory are better. They are also capable of wit and humor. They have a keen notion of the ridiculous, but at the same time are unable to comprehend the spirit and intent of pictorial representation. The literature of the race consists of songs, fables, traditional stories, proverbs, and a peculiar kind of prose elegiac, or lament, for the dead. The national mind has not

reached as high as epic or dramatic poetry. It has not even attained to rhyme. The poems have meter and harmonious arrangement, but no rhyme. The fables and traditions which constitute the body of literary products are tedious and childlike. Travelers have been struck with the abilities of the Maoris to get by heart long narratives which they recite without the loss or variation of a word.

PROCESS OF TATTOOING.

It appears that the Maoris had originally no concept of a supreme God. They worshiped spirits, and also to a certain extent the powers of nature personified. They reverenced natural objects, and sacrificed to invisible spirits. It would seem that the people had no images of their deities. Heroes and ancestors became gods after death. The popular belief ran to the doctrine of immortality and a spiritual state superior to life on the earth. In communication with the gods priests were necessary. These had the ability to know the will and purpose of the invisible powers. They had a share in the divine nature, and might accomplish the same wonders as the gods themselves.

Religious beliefs and usages; stoical courage.

Practically, this paganism had a certain effect on the moral character of the people. Courage was enjoined on all warriors, especially on the priests. Self-restraint was also taught as a quality of greatness. The doctrine of the stoical

endurance of pain—even of torture—was insisted on. The brave man would suffer himself to be consumed by fire and utter no word. This disposition was coupled, of course, with the spirit of revenge—in all of which qualities and theory of life the likeness of the Maoris to the North American Indians is sufficiently distinct.

Ceremony of pagan christening.

Among the natives of these islands there were aforetime many customs, the origin of which might be difficult to discover. One of these was the priestly ceremony which was performed for infants in the first month of life. The priest of the tribe, either the chief or some other, must come to the house where the new-born was and perform a ceremony of christening. This was effected with a kind of baptism. The priest would sprinkle the infant, or sometimes immerse its body in water. This done, he compelled the infant to swallow some pebbles, for by this means the heart of the child would be made enduring, hard, capable of the great virtue of revenge!

ENGRAVED CHESTS OF NEW ZEALANDERS.

Condition of the Maoris when discovered by Europeans.

On the coming of Europeans into New Zealand the inhabitants were found to be of a warlike spirit. The tribes were in constant broils and hostilities. The feuds among them were deadly, and persisted in from age to age. The tribesmen had each their fortified villages, which they built in defensible situations, and to these they retired as to strongholds. When European influence became predominant, and when Christianity rose over the native paganism, the wars of the islanders were abated and the people lived more at large through the country. We should not fail to note that the two principal motives of carrying on the fierce wars which formerly prevailed in the islands were the desire to reduce the enemy to slavery or to capture his braves for the man-feast.

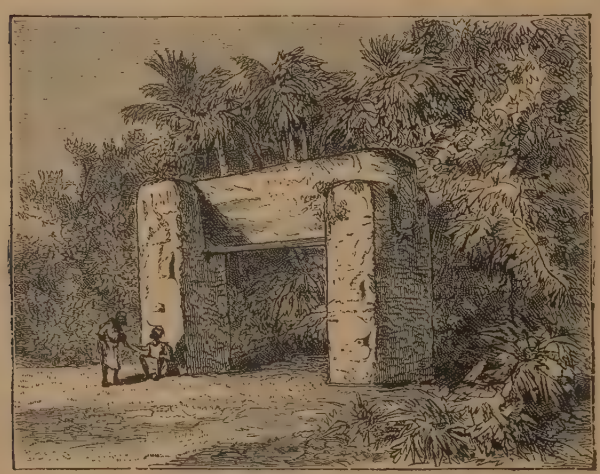
Within the last half century the modification in the life and customs of the Maoris has been well marked. The race itself, however, has not been greatly changed by the advent of Europeans into the islands. There are probably at the present time about fifty thousand native inhabitants in New Zealand. The tribes have wasted a good deal, perhaps one half, in the presence and under the

The race modified and reduced by conquest.

invasion of the superior races. Of foreigners, there are certainly more than half a million, gathered principally from England, Scotland, and Ireland. There are thus about ten of Europeans and their descendants to one of the aborigines of the country. The latter stand off with ill-concealed repugnance from the progressive race, somewhat as the Indians of our West do from the White man's town and emigrant train.

Point of observation transferred to the Americas.

It is fitting, perhaps, that we should conclude our survey of the Polynesians with this extreme part of the earth. We have now followed the Brown races of mankind not only throughout Central, Eastern, and Northern Asia, not only through the Indonesian parts and dependencies of the Asiatic continent, not only through the extreme northeast, where Asia reaches out in broken fragments and peninsulas, to America and America to her—but also through the vast extent of that oceanic region where the Polynesian Mongoloids have distributed themselves. We thus complete our survey of the Brown races so far as Asia and the Pacific are concerned, and are ready to advance upon the westernmost parts of the three Americas. Not without a sentiment of the backward look, not without certain regrets and longings with respect to the character and civilization of those peoples who have so long occupied our attention, do we at last take our leave of them, of their ancient seats and peculiar developments, to find the extreme ramifications of the same races on the shores and plains, on the mountain slopes, and by the great rivers of the New World.



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